communi, quasi diuersimodè illam participent, sed solùm per aliquid aduentitium rationi communi, vt animal non differt in homine, & bruto secundùm diuersum modum essendi in vtroque [homo, enim, & brutum eodem modo participant rationem animalis, & eius proprietates, vt sentire, dormire, comedere, &c.] sed solùm differt per aduentitias differentias: scilicèt rationalitatem, & irrationalitatem. Minor verò probatur; Nam differentiæ propriè dictæ debent esse extra rationem communem; Sed nulla differentia potest esse extra rationem entis: ergò ens non potest habere differentias. Probat. minor nam eiusmodi differentia vel esset aliquid, vel nihil, si nihil, profectò non est differentia entis; si aliquid, non est extra rationem entis, vt patet; ergò ens non habet differentias extra se. Vndè si contrahatur ad Deum, & creaturam, & accidens, & substantiam, hoc non fit per differentias ipsi superadditas, sed per varios modos habendi rationem entis; Deus enim est ipsum esse purissimum, & plenitudo essendi, creatura verò est quædam illius participatio, & tenue vestigium: & in creaturis substantia est simpliciter ens, accidens verò secundùm quid.

Respondeo potest cum Scoto, ens formaliter non includi in vltimis differentijs: alias enim illæ differentia conuenirent, & disconuenirent; disconuenirent, quia differentiæ sunt; conuenirent, quia essent entia.

Sed contrà: nam, vt arguit Caietanus de

ente,

ente, essentia, cap. 4. proprietates entis conueniunt per se vltimis differentiis; ergò etiam conceptus entis includitur in illis. Consequentia patet; nàm ex Aristotele primo Posteriorum; in quo sunt proprietates, debet esse etiam essentia seu subiectum, qui sunt illius indiuiduæ comites: antecedens etiam videtur certum, nàm etiam vltima differentia est vna, & vera. Neque verò inconueniens est, vt differentiæ illæ conueniant analogicè: quia nihil est tàm diuersum vt non conueniat analogicè cum aliis in ratione entis; nihil enim potest subterfugere ens, alias esset nihil purum.

Dico tertiò, Ens est analogum suis inferioribus, tùm analogia attributionis, tùm analogia proportionalitatis. Conclusio est satis communis.

Et in primis, quod ens sit analogum, patet ex dictis; cum enim non sit nomen putè æquiuocum, sed à consilio impositum ad significandum rationem communem essendi, & aliundè demonstrauerimus non esse vniuocum, restat vt sit analogum.

Quod verò sit analogum analogia attributionis, probatur; Nàm analogia attributionis sunt, quorum vnum participat rationem cōmunem cum habitudine ad aliud principalius; vt medicina dicitur sana per habitudinem ad hominem, quem curat; Atqui creatura participat rationem entis cum habitudine ad Deum, cuius est participatio, & accidens cum habitudine ad substantiam, per quàm definitur; ergò ens est analogū analogia attributionis.

Quòd

Quod verò ſit etiam analogum analogiæ proportionalitatis, probatur; Nàm analoga proportionalitatis ſunt, quæ ſe habent ad rationem communem cum quadam proportione, ſicut Leo, & Ludouicus XIV. in ratione *regis* analogantur, quia proportionaliter ſe habent ad excellentiam ſupra res ſui generis, inquantùm ſicut Ludouicus XIV. dignitate præſtat ſuper reliquos Gallos, ita quoque Leo præſtat inter omnes feras, ideoque dicitur *rex ferarum*, ſicut ille dicitur *rex hominum*: Sed Deus, & creatura ſubſtantia, & accidens ſe habent cum quadam proportionalitate ad rationem entis: ſicut enim Deus dicitur ens, quia eſt ipſum eſſe ita creatura dicitur ens, quia participans: & ſicut ſubſtantia ſe habet ad eſſe ſimpliciter, ita & accidens ad eſſe ſecundùm quid; ergò ens eſt analogum analogiæ proportionalitatis.

Objicies primo contra vtramque priorem concluſionem; Quod dicit vnum conceptum præciſum ab inferioribus: eſt vniuocum (vniuocum enim eſt *quaſi vnius partis, & vnius conceptus*) ſed ens dicit vnicum conceptum ab inferioribus præciſum: ergò eſt vniuocum. Probatur minor; ille conceptus eſt vnus præciſus ab inferioribus, de quo poſſumus eſſe certi, dum adhuc ſumus de inferioribus incerti: ſed poſſumus eſſe certi rem aliquam eſſe ens, de incerti vtrùm ſit accidens, vel ſubſtantia: ergò ens dicit vnum conceptum præciſum ab inferioribus. Probatur minor; Antiqui enim erant certi

certi animam, & lucem esse entia, sed dubitabant vtrùm essent substantiæ, vel accidentia.

Respondeo primò distinguendo maiorem Vniuocum est, quod dicit conceptum ab inferioribus præcisum, & ad illa æqualitèr descendentem, concedo; & inæqualitèr ad illa descendentem, nego: ad hoc enim vt conceptus sit vniuocus, necesse est illum ità præscindi ab inferioribus, vt etiam ad illa æqualiter descendat, ipsique eodem modo conueniat; si enim inæqualitèr conueniat, tollitur vniuocatio, Vtidè quantumuis *sanum* dicere videatur vnum conceptum, scilicèt *id quod respicit sanitatem* quia tamen aliter applicatur medicinæ, & aliter animali, ideò non est vniuocum, Patet autem quod ens, licèt quadantenus dicere videatur vnum conceptum confusissimum distinctiones inferiorem non explicantem, sed conglobantem, scilicèt, *id quod habet esse*; attamen non descendit æqualitèr ad Deum, & creaturam, ad substantiam, & accidens: Deus enim est ens per plenitudinem, & est ipsum esse, creatura verò est ens per participationem: substantia est ens simplicitèr, & accidens secundùm quid.

Respondeo secundò cum Caietano Op. de analogia entis cap. 4. distinguendo minorem: Ens dicit vnicum conceptum præcisum ab inferioribus præcisione distincta, & perfecta, nego: confusa, & indeterminata concedo. Non enim ens significat aliquam formalitatem perfectè præcisam à consti-

tionis differentiali Dei, & creaturæ, & substantiæ, & accidentis, ita vt ex illa formalitate, & ratione differentiali diuinitatis v. g. formetur conceptus tertius, sicut ex animalitate, & rationalitate sit conceptus hominis: siquidem & ipsa differentia diuinitatis est ens, sicut & quidquid est in Deo. Vnde à nullo, quod sit in Deo aut creatura, potest perfectè præscindi ratio entis, sed solùm imperfectè, inquantùm significat omnem quidditatem Dei, & creaturam (quæ inter se simpliciter differunt) vt inuicem proportionantur secundùm esse, ex qua proportione fortiuntur nomen entis: sicut, *sanum*, solùm exprimit id, quod respicit sanitatem, proui proportionatur in tali respectu sanitatis. Vnde sicut sanum est analogum, quia solùm significat sua inferiora vt proportionata in respicienda sanitate, ita ens est analogum, quia solùm significat sua inferiora vt proportionata in habenda ratione entis.

Ad probationem, respondeo, vt possumus esse certi, quod aliqua res sit ens, & incerti quale sit ens, solùm requiri, quod conceptus entis non significet explicatè, & determinatè ipsa inferiora, & modos, quos in illis habet, quamuis significet illa in confuso, & indeterminatè. Vnde quidam Scotista deride hoc argumentum suorum cõfratrum quia, inquit, si canis marinus, canis terrestris essent in sacco, & vnus moueretur, certi essemus canem moueri, incerti tamen quisnam esset canis ille, marinus, an terre-

terrestris. Et tamen propterea nemo dicet conceptum canis esse vocabulum marinum, & terrestre, est enim pure æquivocus; ergò quod possimus esse certi de ratione communi, dum adhuc sumus incerti de inferioribus eius, hoc non arguit eam vocationem.

Instabis: Si in concepto entis includerentur inferiora, etiam implicitè, & confusè, de quocumque prædicaretur ens prædicarentur inferiora, scilicet Deus, & creatura, substantia, & accidens. Consequens est falsum, ergò, & antecedens. Probatur sequela; quando enim prædicatur aliquid de alio, simul prædicantur omnia inclusa in illo; ergò si inferiora includerentur in ente, de quocumque diceretur ens, diceretur & inferiora, vnde omne ens esset Deus, creatura, &c.

Respondeo distinguendo maiorem. Si ens includeret inferiora determinatè, & quasi copulatiuè, concedo: indeterminatè, & quasi disiunctiuè, nego; ens autem non includit inferiora determinatè, & coniunctiuè, ita vtad rationem entis requiratur omnia inferiora; sed solùm indeterminatè, & quasi disiunctiuè, inquantùm significat aliquem modum essendi, quisquis ille sit. Cum verò descendit ad inferiora, modus ille essendi, qui erat indeterminatus, determinatur, alius in Deo, alius in creatura, alius in accidente, alius in substantia.

Obiicies secundò: Perfectè cognoscens Deum secundùm gradum entis, ergò perfectè cognoscit eum creaturis in gradu entis. Antece-

tecedens patet: Nàm demonstrationè probamus esse divinum cum suis perfectionibus ergò perfectè ipsum cognoscimus: quę enim perfectior cognitio esse potest ea, quæ habetur per demonstrationem; Probatur verò consequentia; Nàm gradus entis divini non cognoscatur à nobis nisi per creaturas: ergò si perfectè cognoscatur, debet perfectè convenire cum creaturis.

Respondeo distinguendo antecedens; Perfectè cognoscimus Deum secundùm gradum entis, quantùm ad certitudinem cognitionis, concedo; quantùm ad penetrationem illius gradus, nego. Quamvis enim scientia, quam habemus de Deo, sit certissima, non tamen perfectè penetrat ens divinum, & modum quo ejus convenit Deo, nisi fortè per negationem, inquantùm cognoscimus Deum longè sublimiori modò esse ens, quàm sint creaturæ.

Instabis; Si conceptus entis non sit vniuocus Deo, & creaturis, nullo modo potest à nobis concipi ens divinum. Consequens est falsum: ergò & antecedens. Probatur sequela: nàm omnis conceptus qui à nobis intelligitur, debet reducere in phantasmate creaturarum: sed si creatura non conveniat vniuocè cum Deo in ratione entis, ens divinum non reduceret in phantasmate creaturarum; ergò non posset à nobis vllo modo intelligi. Probatur minor; Quod nullo modo continetur in creatura, non reducet in phantasmate creaturæ; sed si ens non esset vniuocum, ratio entis divini nullo modo con-

tine-

tineretur in creatura; ergò, &c. Probatur minor; vel enim continetur formaliter, sicut gradus animalis in homine, & hoc non, quia in ratione entis Deus; & creatura non assimilarentur formaliter: vel virtualiter, & hoc non, quia causa non continetur virtualiter in suo effectu.

Respondeo negando sequelam. Ad probationem, nego minorem. Ad eius probationem, nego etiam minorem. Ad cuius probationem, respondeo, ens diuinum relucere, & contineri in phantasmate creaturæ participatiuè, tanquàm in effectu proprio quidem, sed tamen non vniuoco. Vnde sicut ratio causæ cognoscitur per effectum, & participationem suam; ita quoque ratio entis diuini, quamuis eminentior, cognoscitur ex ente creato.

Obijcies tertiò. Obiectum scientiæ debet esse vniuocum, sed ens est obiectum Metaphysicæ: ergò est vniuocum. Probatur. Nam definitio obiecti est medium ad demonstrandas proprietates: sed medium demonstrationis debet esse vniuocum, ergò definitio obiecti scientiæ debet vniuocè conuenire, ac proindè obiectum ipsum esse vniuocum. Probatur minor; Quia medium debet esse perfectè vnum, & ideò defectus vnitatis terminus æquiuocus non potest esse medium demonstrationis. Atqui terminus, & definitio analoga non sunt vnum perfectè: ergò non possunt esse medium demonstrationis.

Respondeo negando maiorem absolutè;

nàm de analogis potest dari vna scientia, inquantùm conueniunt in vna ratione analoga, & possunt ostendi per eadem principia: sic medicina est non solùm de homine sano, sed etiam de herbis sanis, de venis de pulsu, &c. Ad probationem, nego minorem. Ad eius probationem distinguo maiorem; Medium demonstrationis debet esse perfectè vnum, vnitate excludente æquiuocationem, concedo: vnitate includente vniuocationem, nego. Quòd enim vnitas analoga sufficiat ad medium demonstrationis, probatur luce clariùs in hac demonstratione, principium in creatis, est prius principiato, sed fons est principium riui, ergò est priùs riuo: & tamen constat, *Principium* esse terminum analogum, Mille aliæ sunt demonstrationes optimæ, quæ constant medio analogo.

Quæres, quare ens dicatur transcendens & quid sit transcendens.

Respondeo transcendens esse quod imbibitur in omni formalitate rei, de qua prædicatur, ita vt nihil sit in tali re, de quo dici non possit. Ens autem cum sit prædicatum vniuersalissimum, imbibitur in omnibus rei formalitatibus, ita vt nihil sit in ea, quòd non sit ens, vt in homine nihil est quòd fugiat rationem entis: nàm animalitas est ens, rationalitas est ens, &c. Non modò autem ens est transcendens, sed etiam eius proprietates, scilicèt vnitas, veritas, & bonitas, sunt transcendentales, sicut & quædam vocabula, quę conuertuntur cum ente, scilicèt

res,

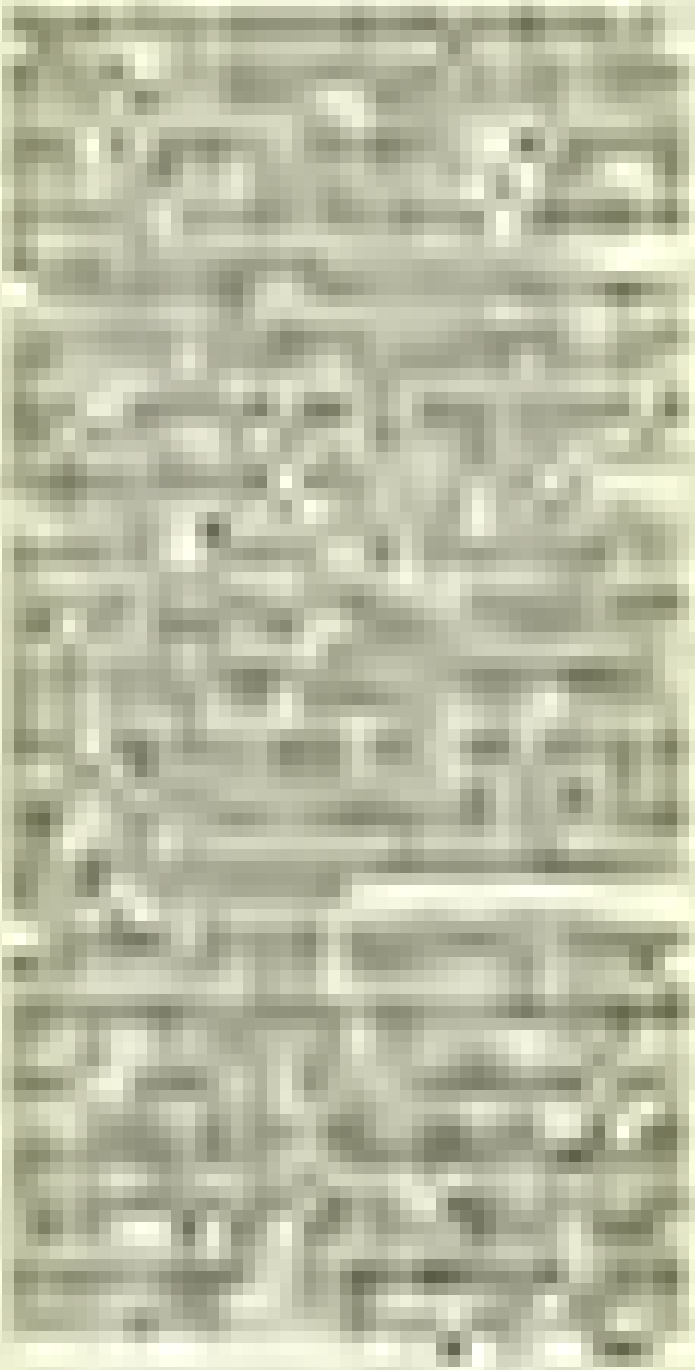
res, & aliquid, nulla enim differentia inuenitur in rebus, quæ non ſit ens, vera, bona, vna, res, & aliquid.

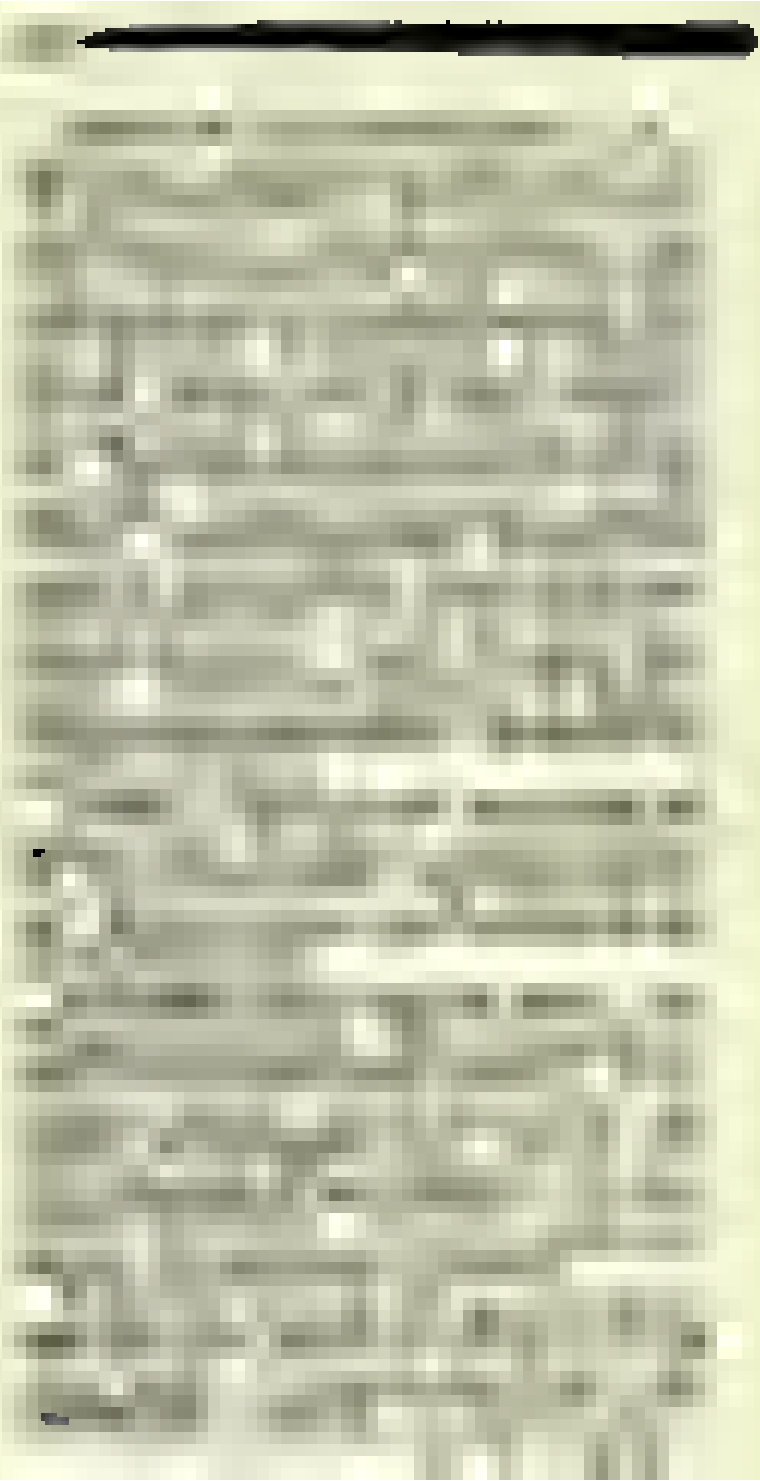
Obſeruandum tamen eſt ex Caietano de ente, & eſſentia cap. 4. illa tranſcendentia, ſcilicet ens, vnum, verum, bonum, res, & aliquid, non importare aliam gradum, ſeu aliam quidditatem à gradibus, ſeu naturis entium, quibus attribuuntur: Cum enim dico, ens homo, vnus homo, bonus homo, verus homo, res homo, aliquid homo, nullum aliam gradum ab humanitate ſignifico, ſed ipſam ſolùm humanitatem diuerſis modis explico; ſiquidem *ens* ſignificat humanitatem, prout habet eſſe, *vnum* illam exprimit, prout non eſt diuiſa in ſe actualitèr, *bonum* prout eſt perfectiua appetitus, ideſt, poteſt terminare voluntatem: *verum* prout poteſt terminare intellectum, *res* prout ponit entitatem in rerum natura non fictam, ſed realem: *aliquid* prout eſt aliud quid à cæteris.

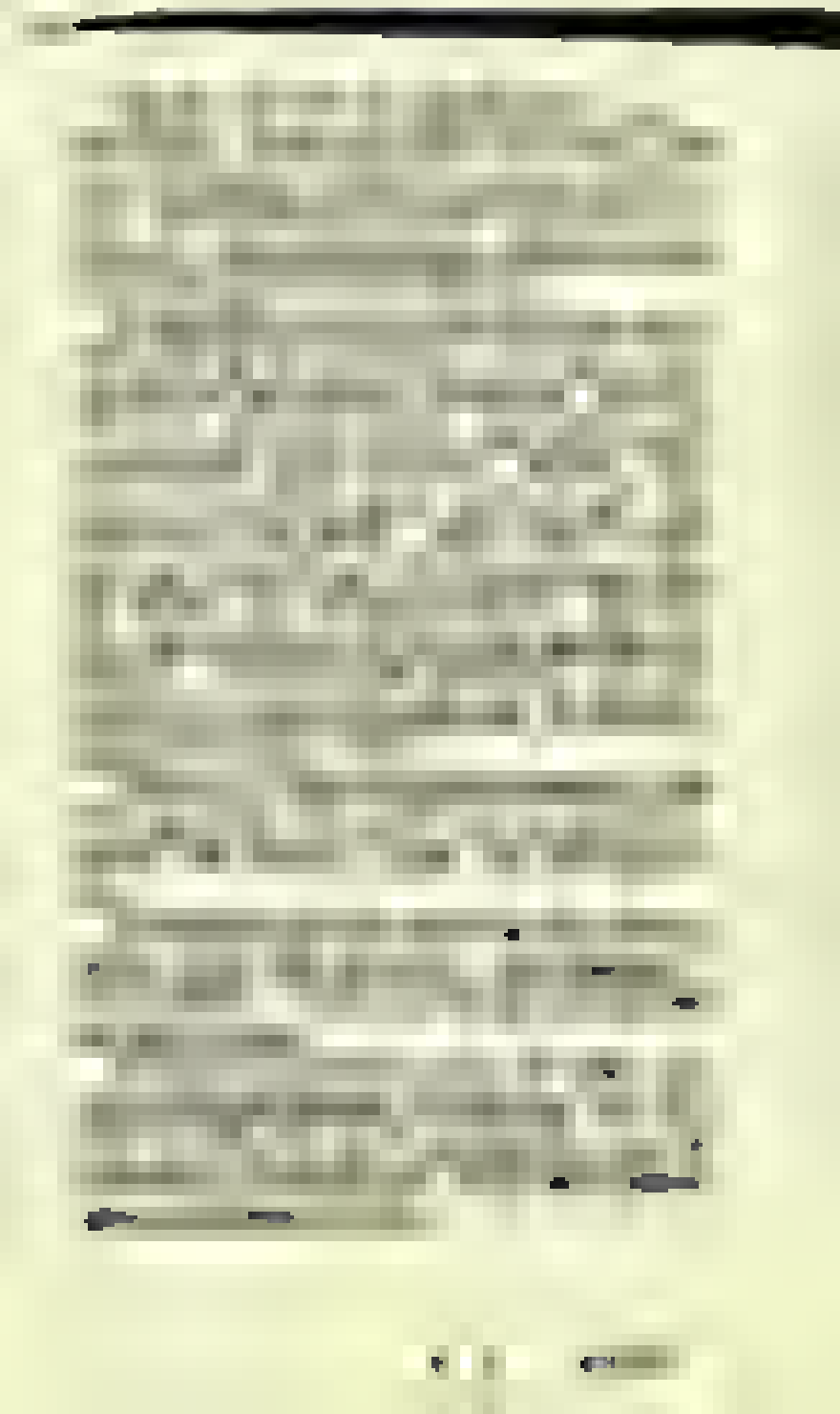
ARTICVLVS TERTIVS.

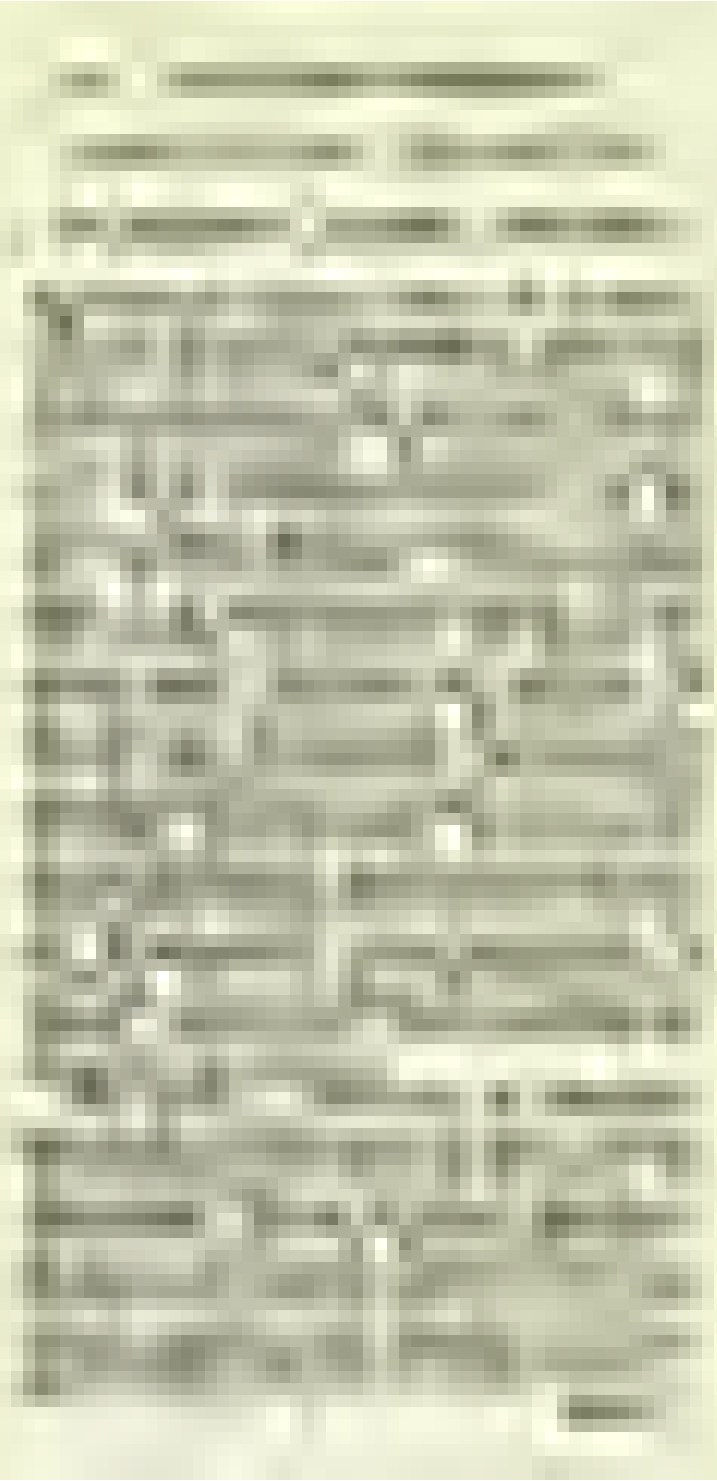
De diſtinctione eſſentiæ, & exiſtentiæ.

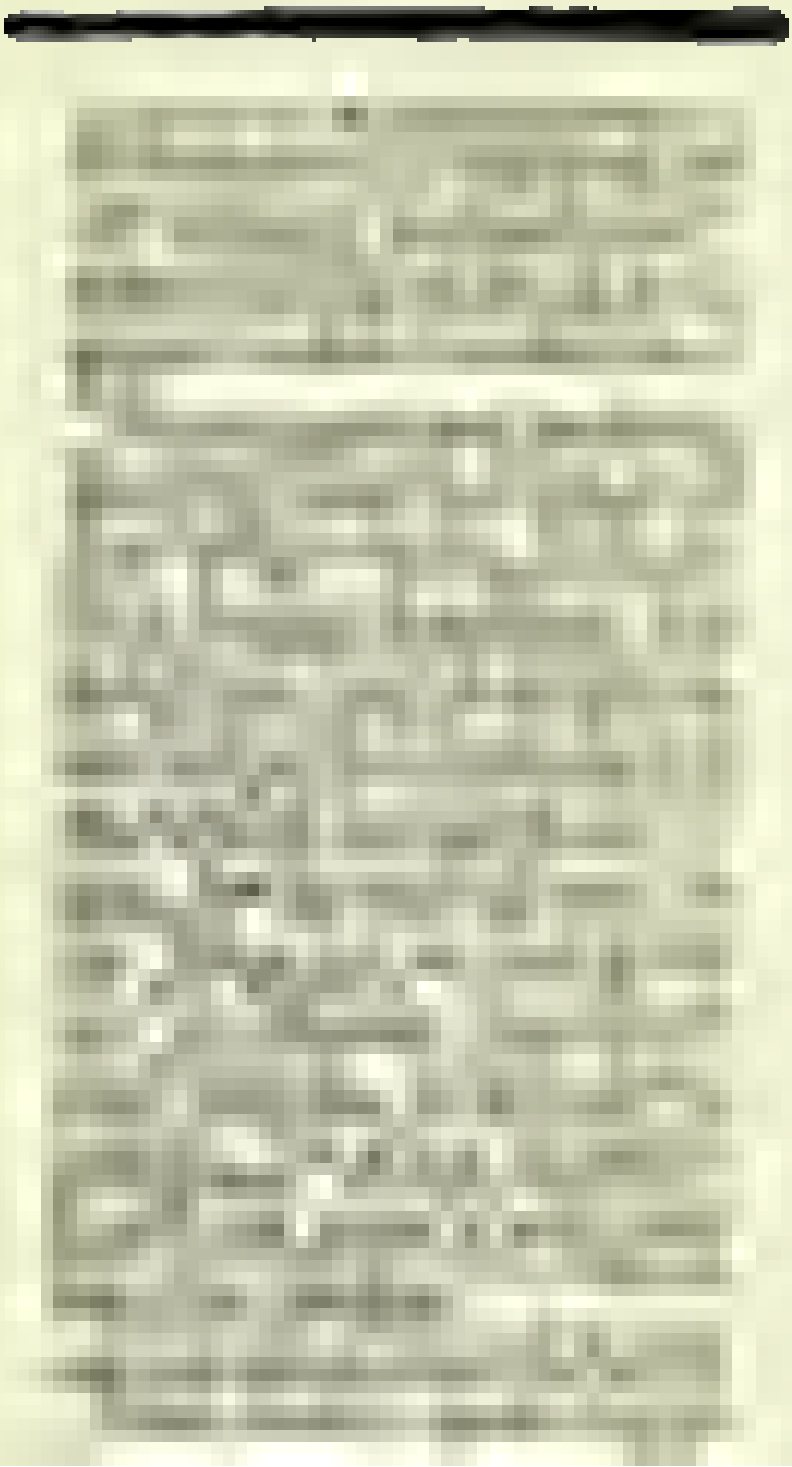
CElebris eſt hæc difficultas, & vna ex fundamentalibus in doctrina Diuo Thomæ. Quæ proindè, vt clarè proponatur quantùm patitur conditio ſubtiliſſimæ, & abſtractiſſimæ materiæ, recolendum eſt quod, vt diximus in principio, ens eſt, quod habet eſſe, ideſt exiſtentiam; vnde in ente

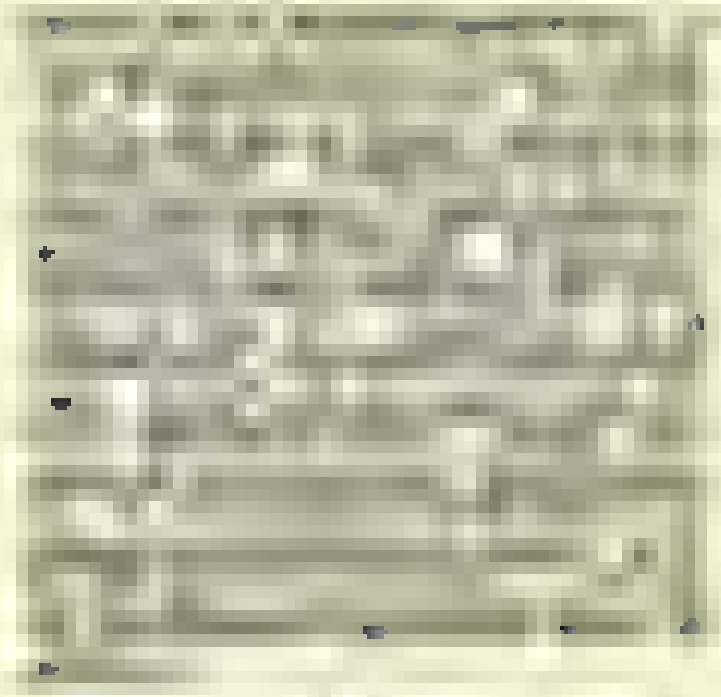


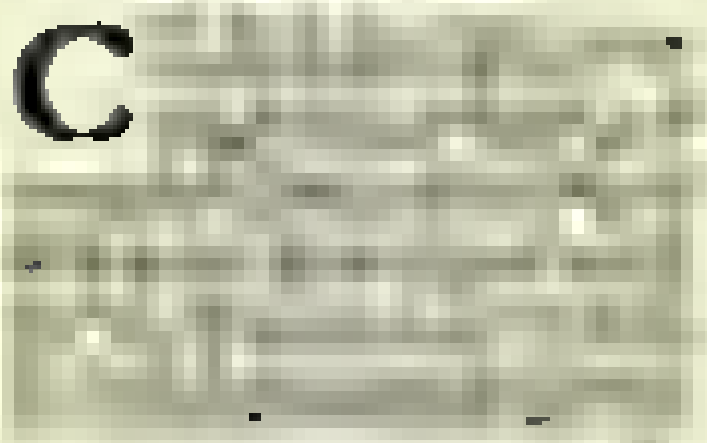












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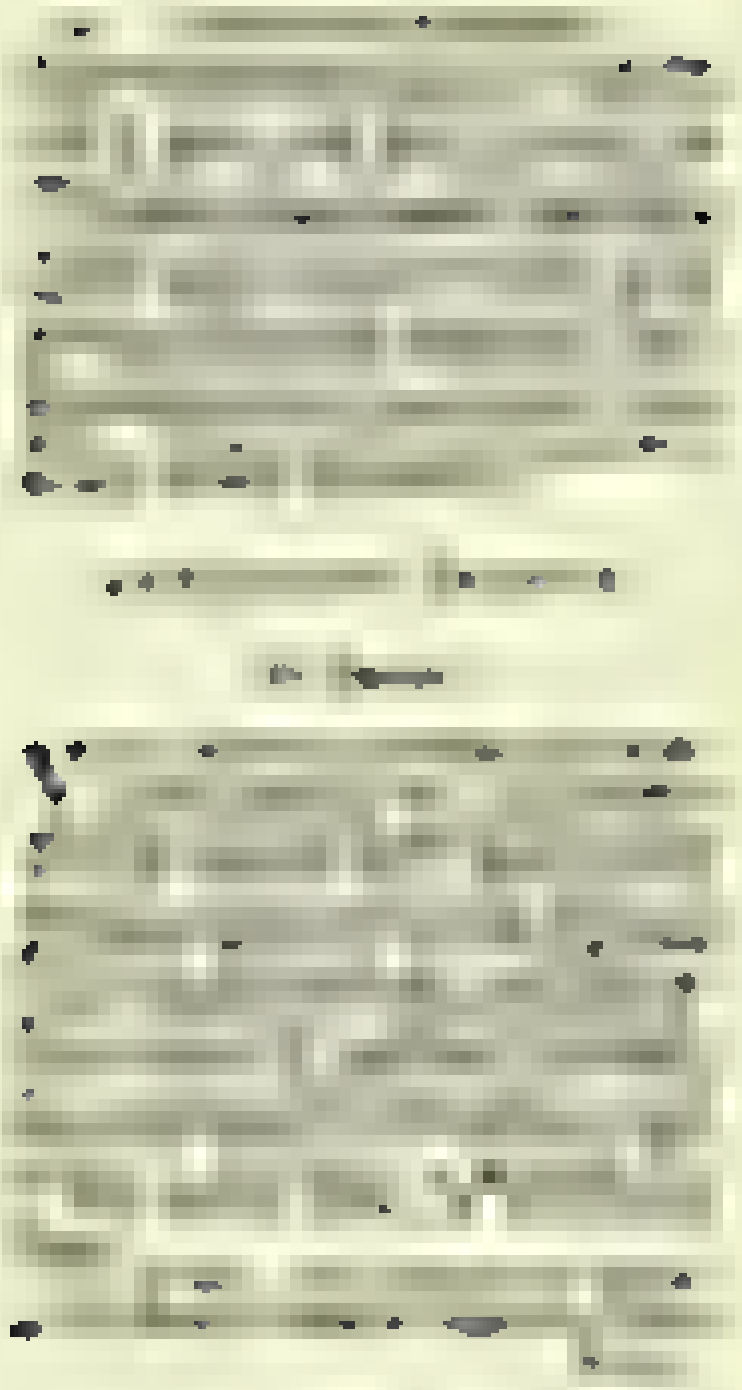

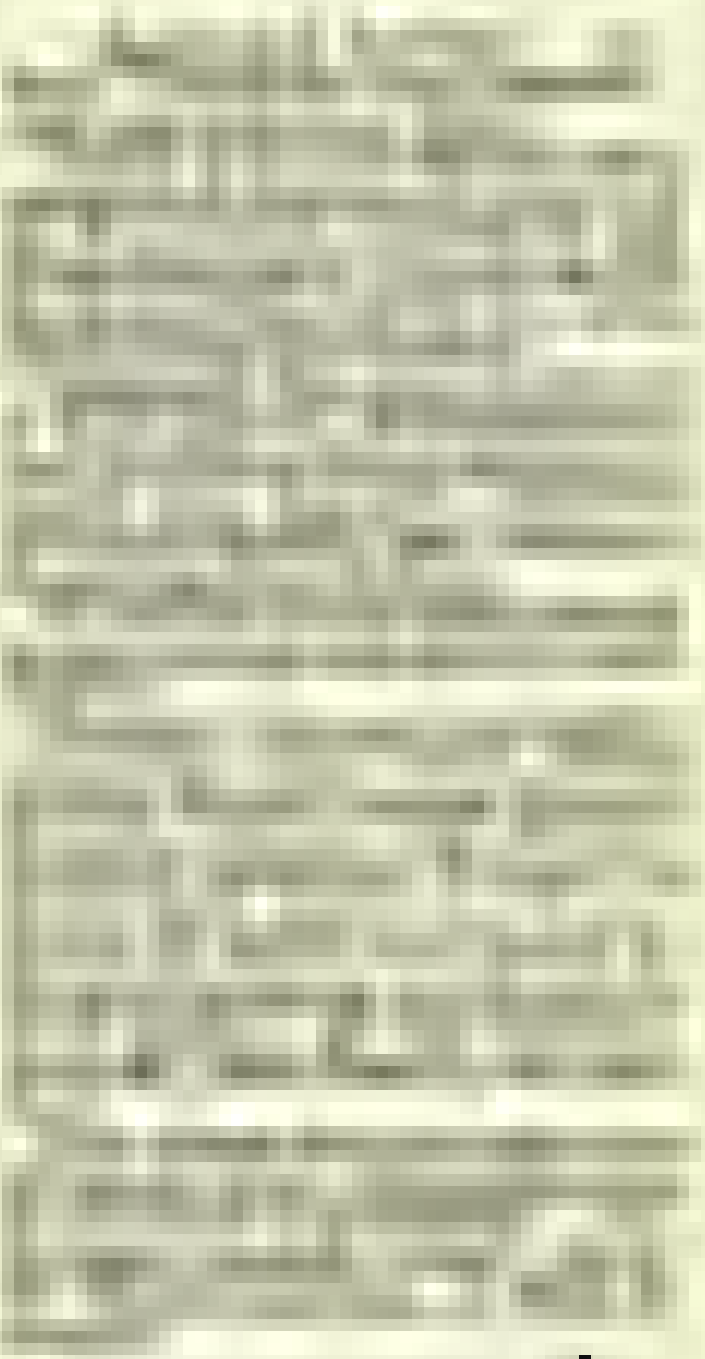

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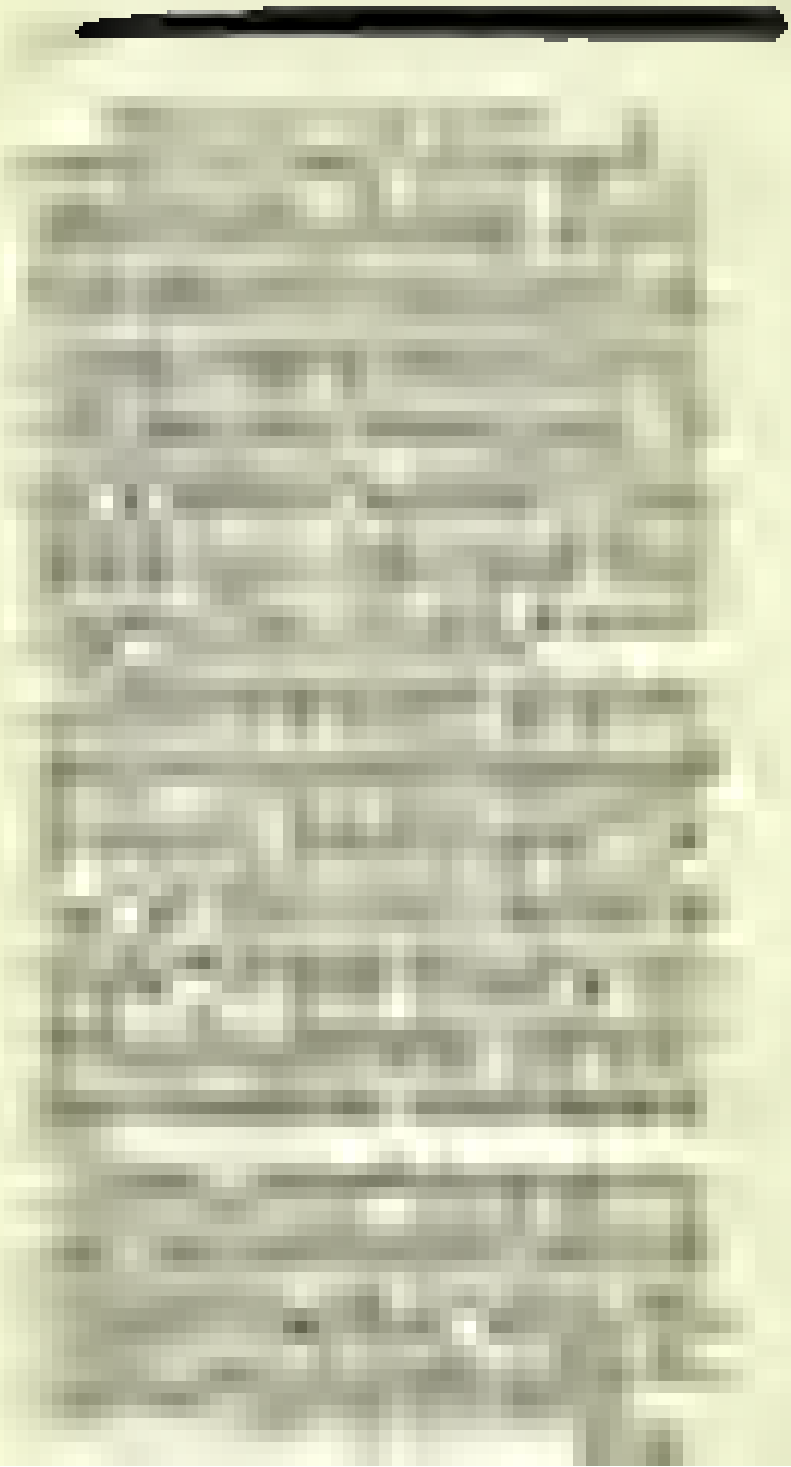

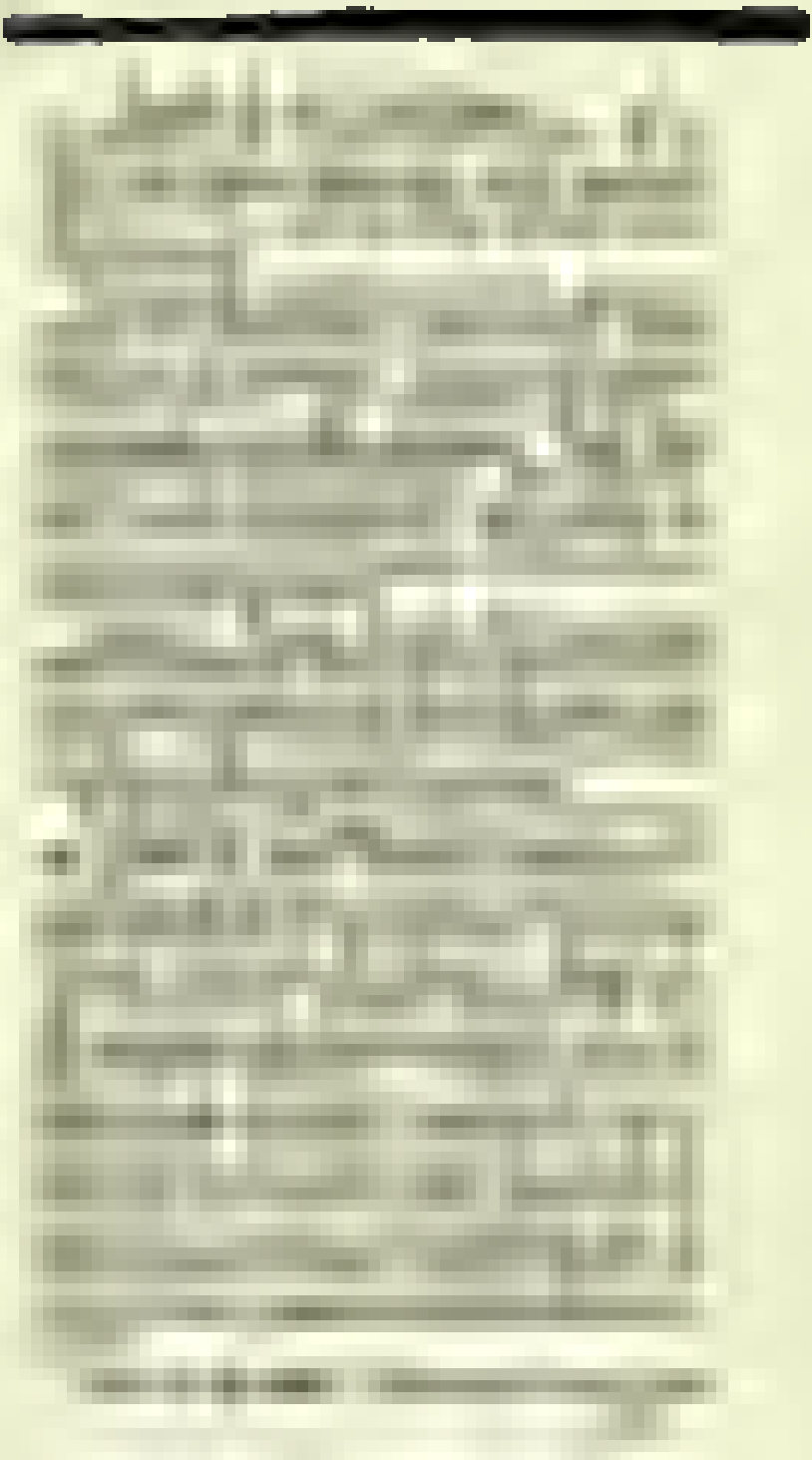

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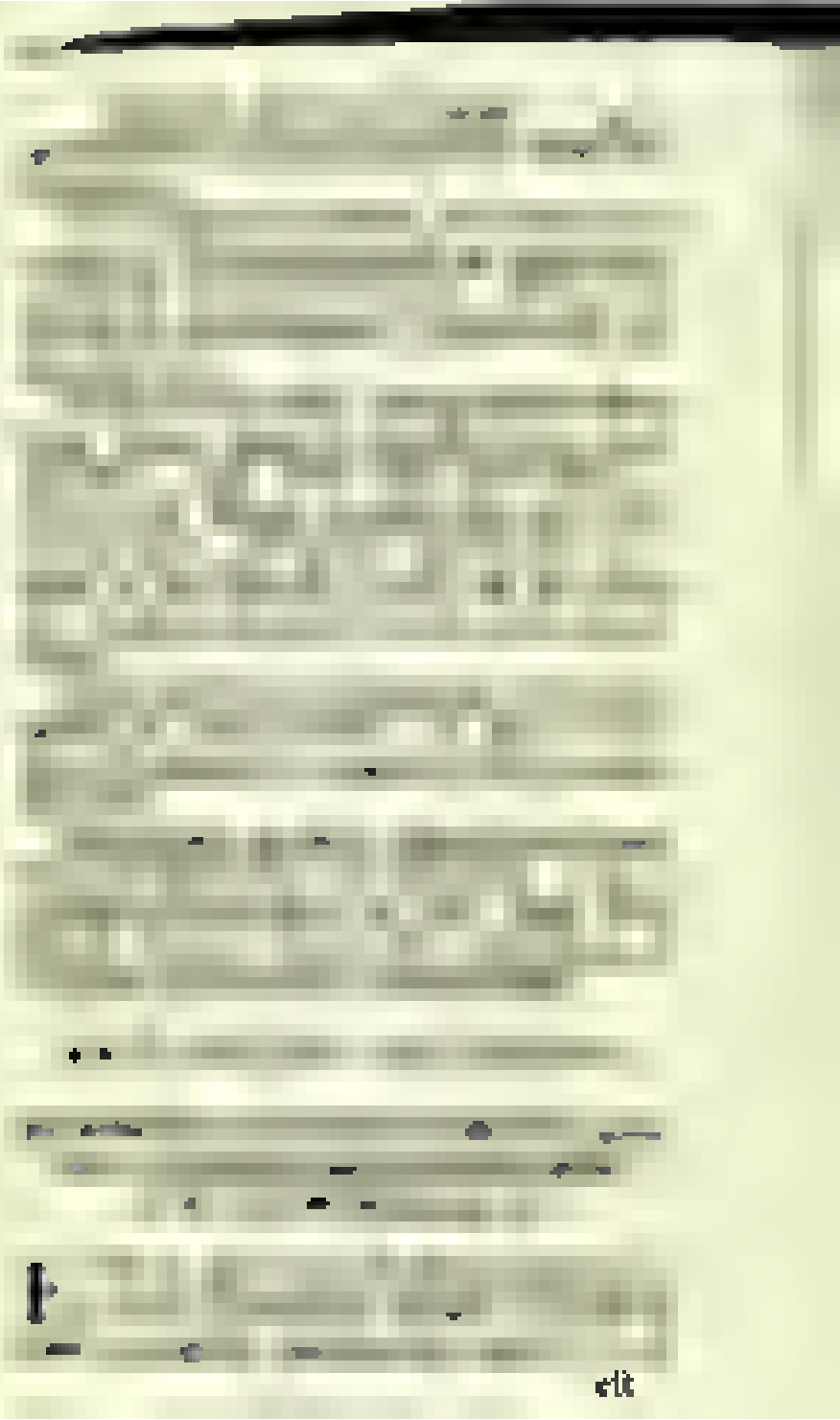
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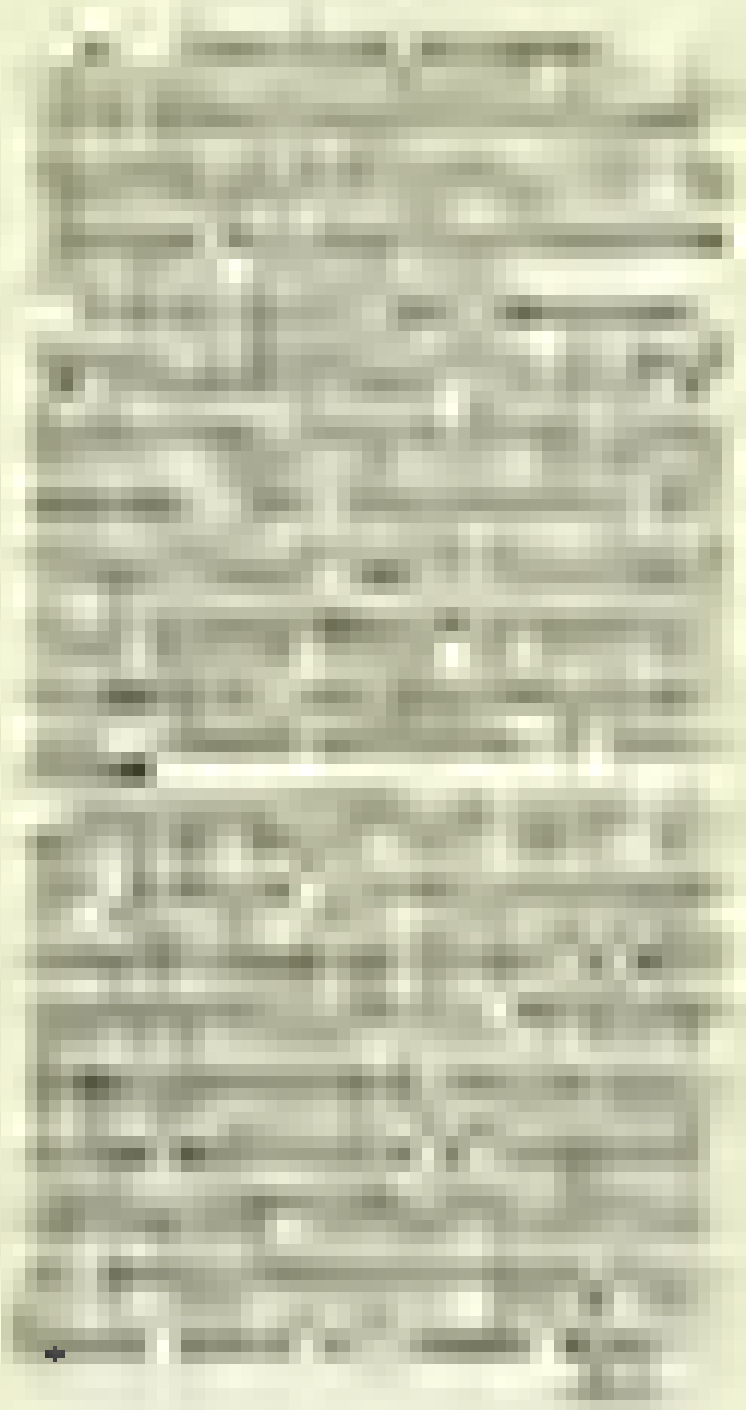

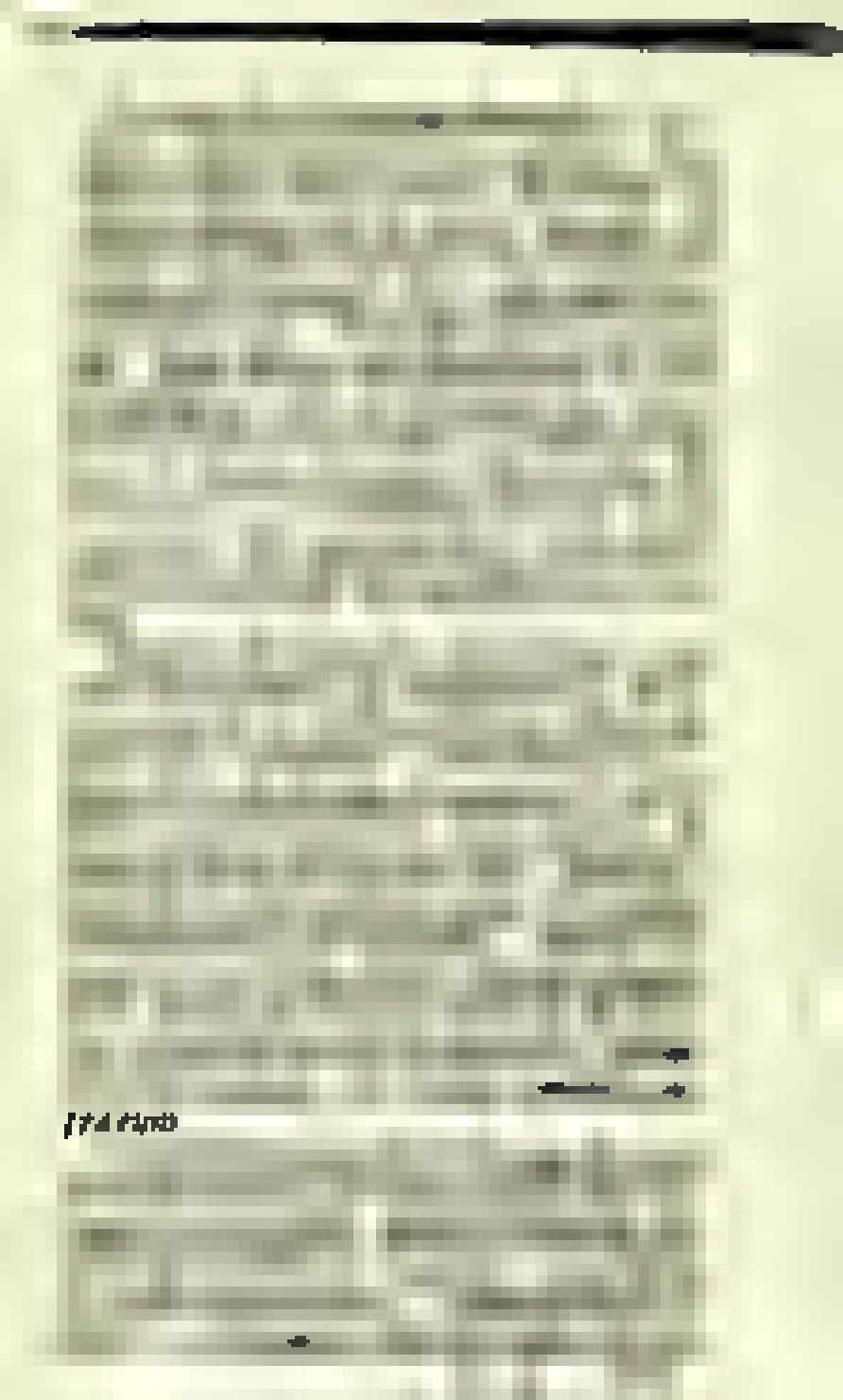

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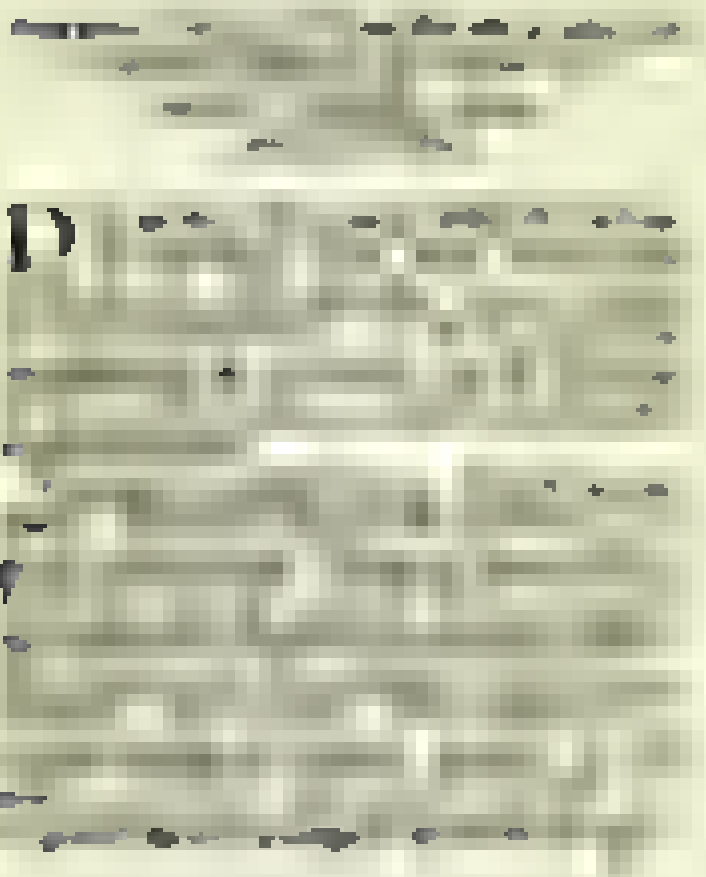

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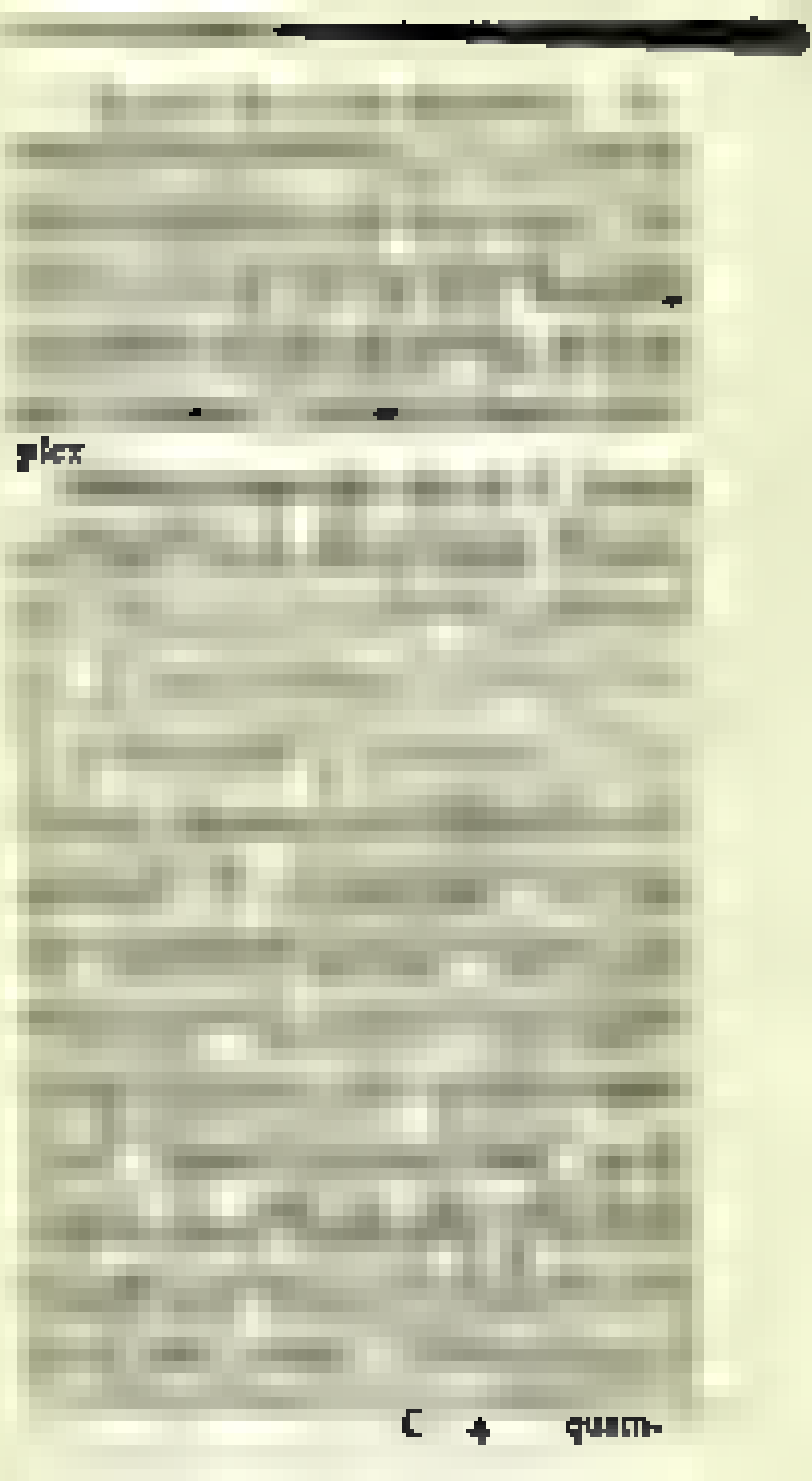

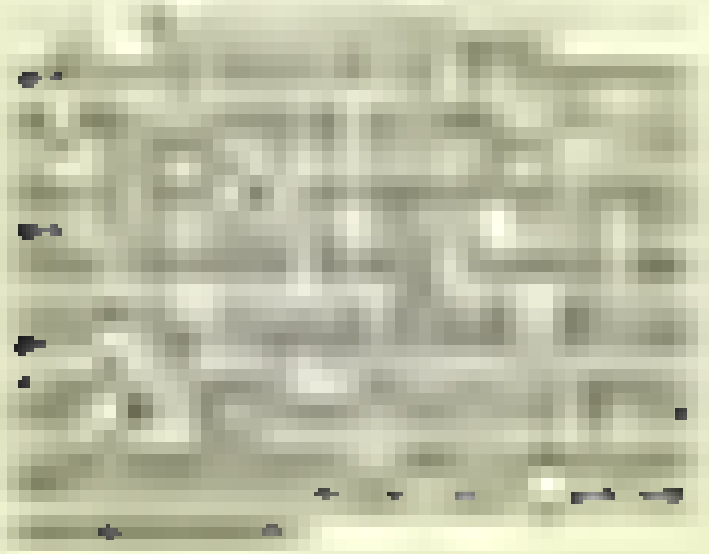

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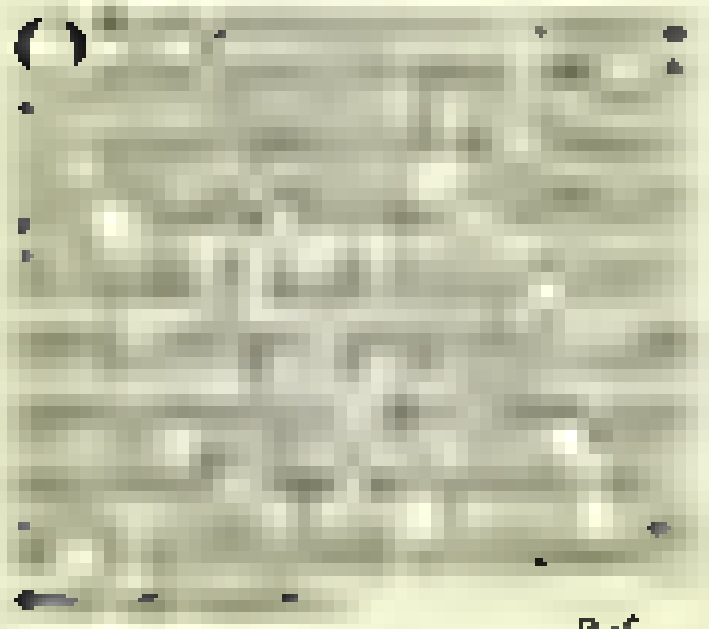

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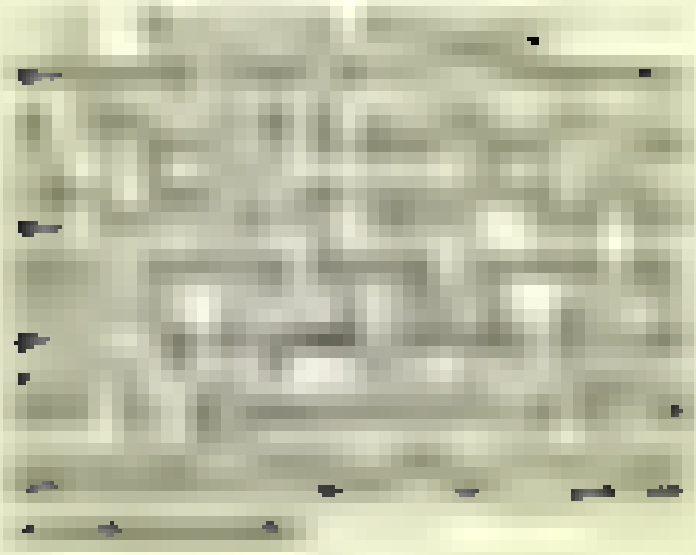

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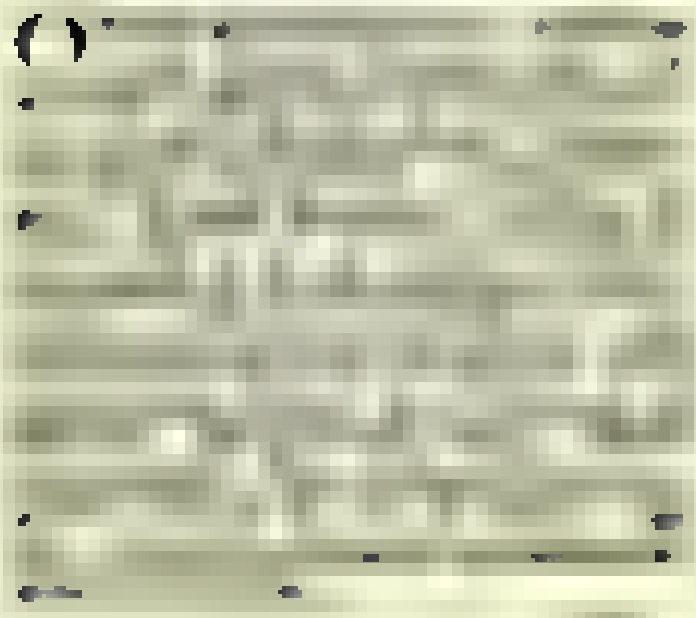

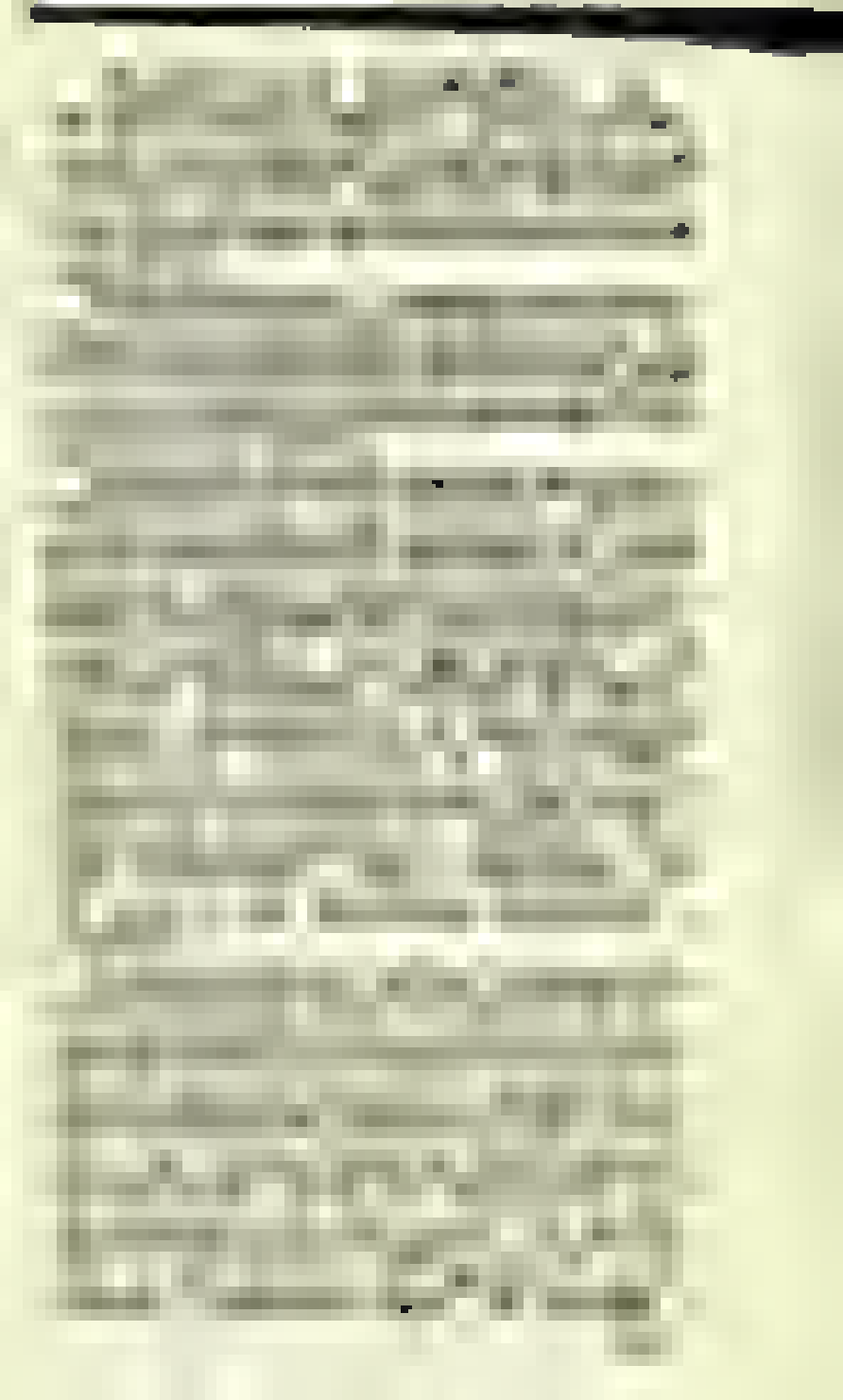

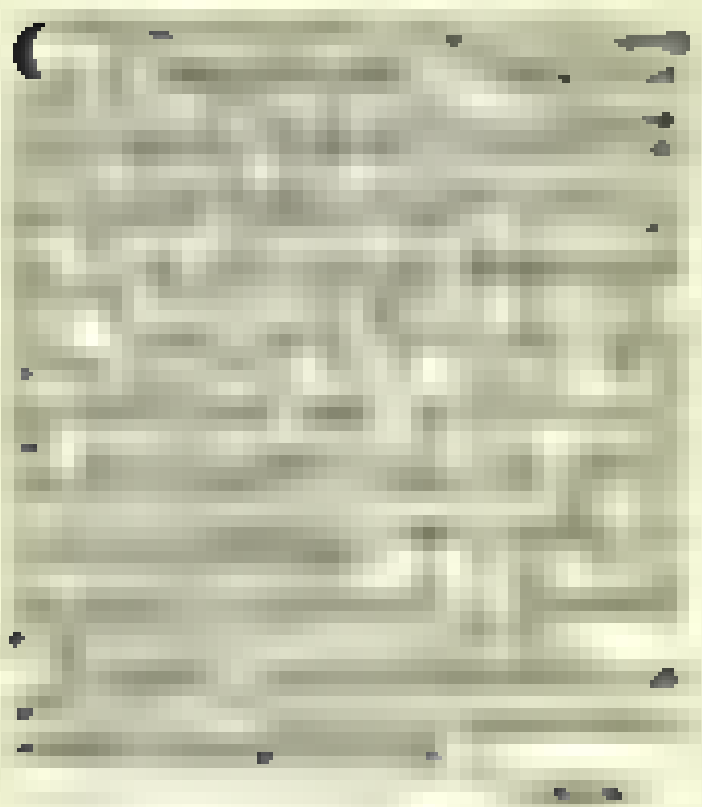

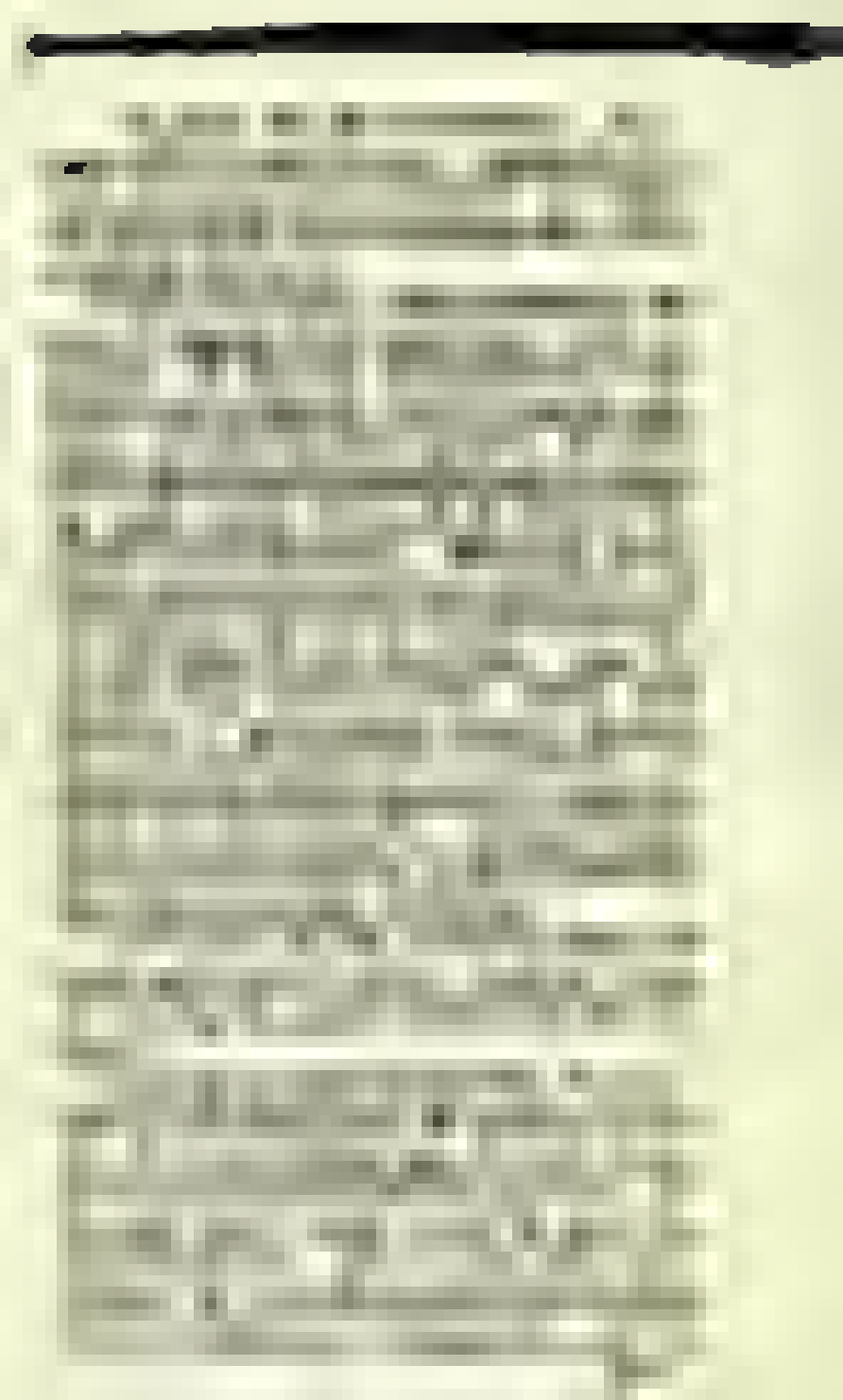

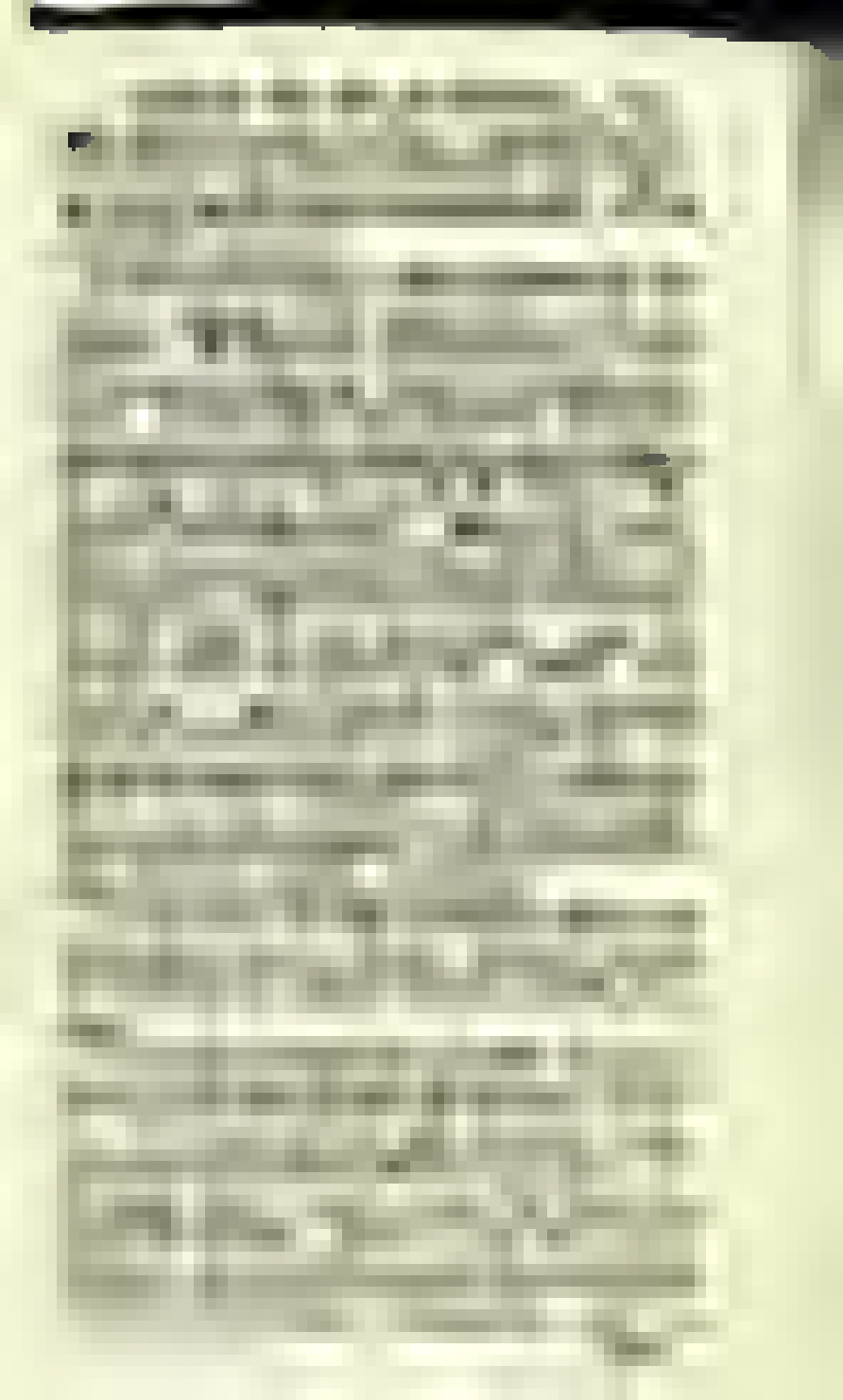

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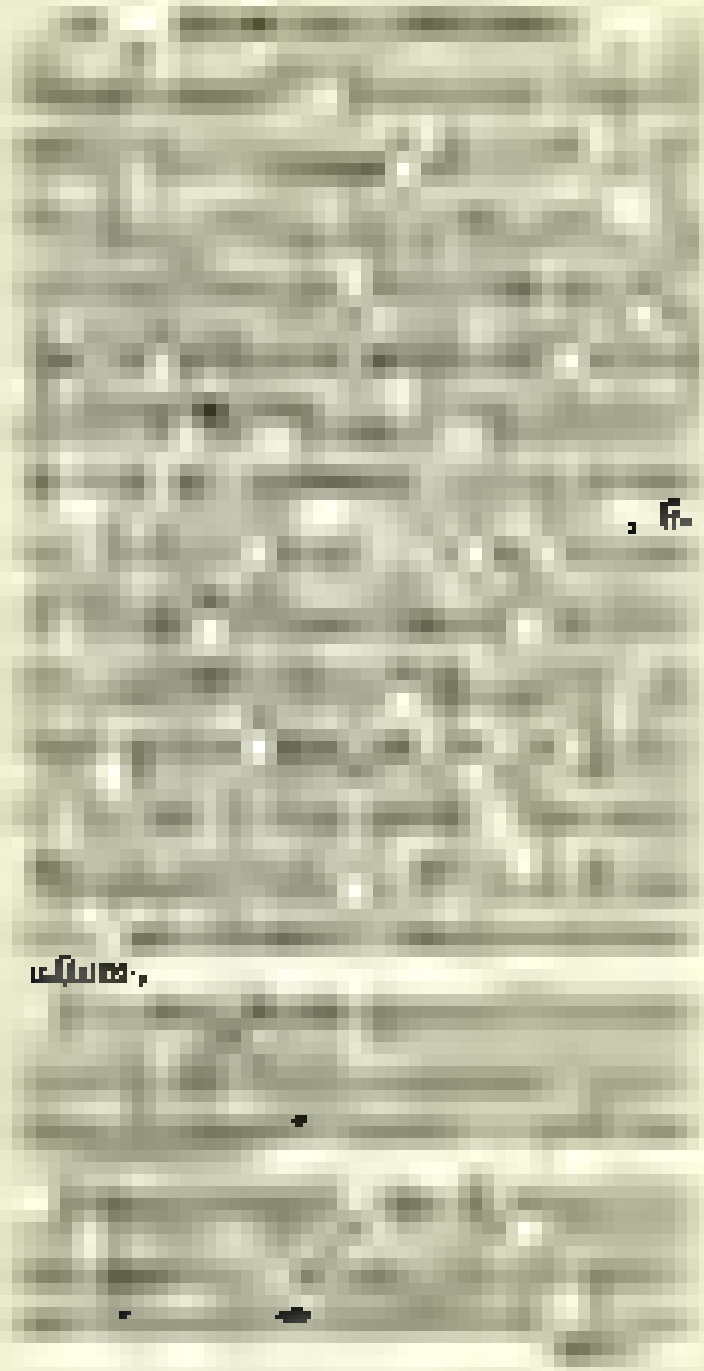

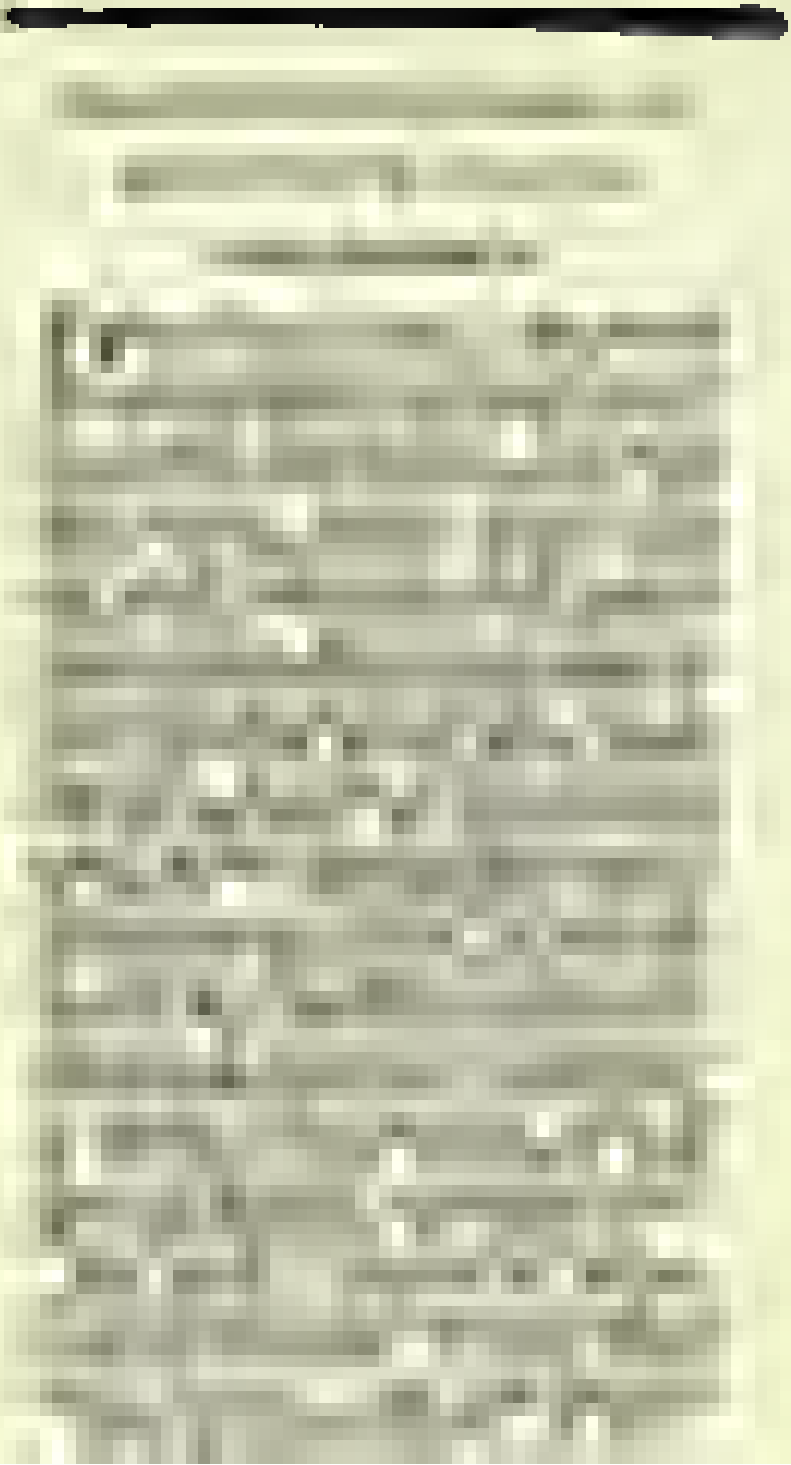

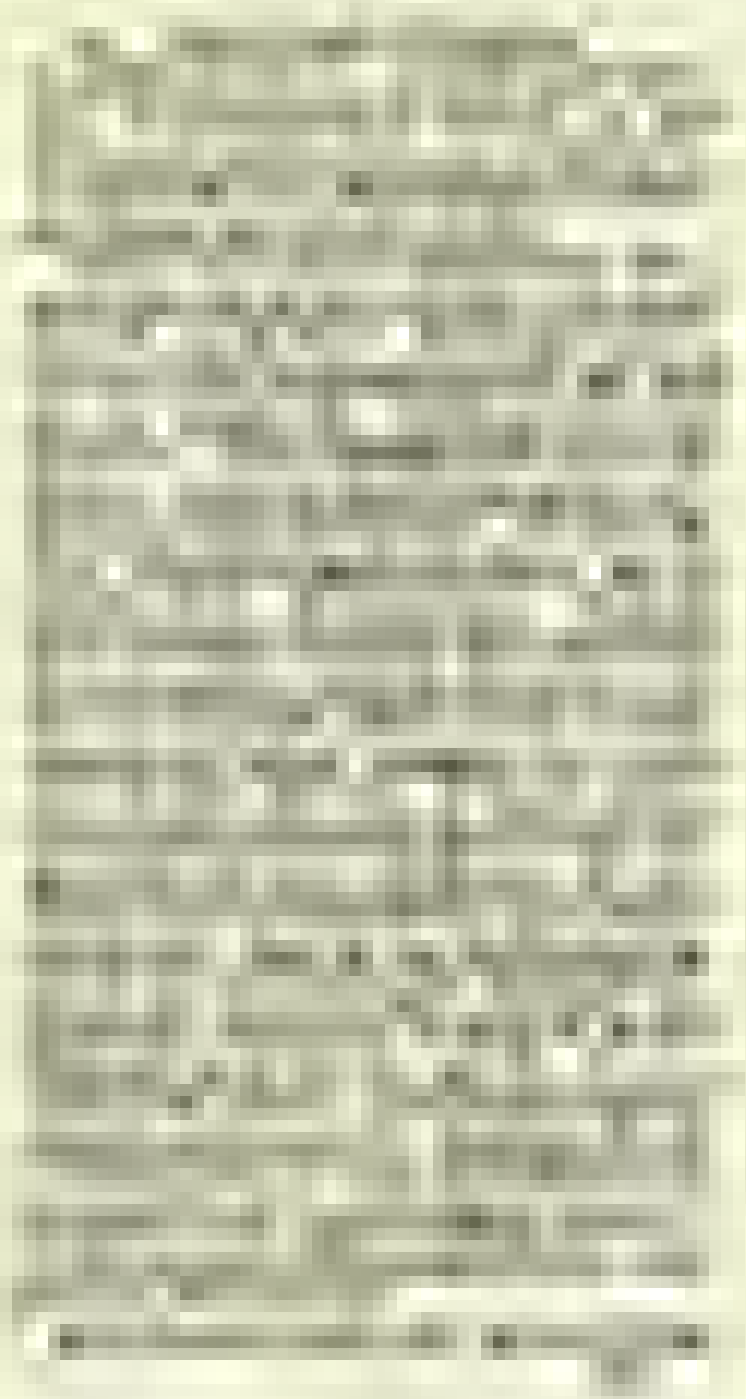

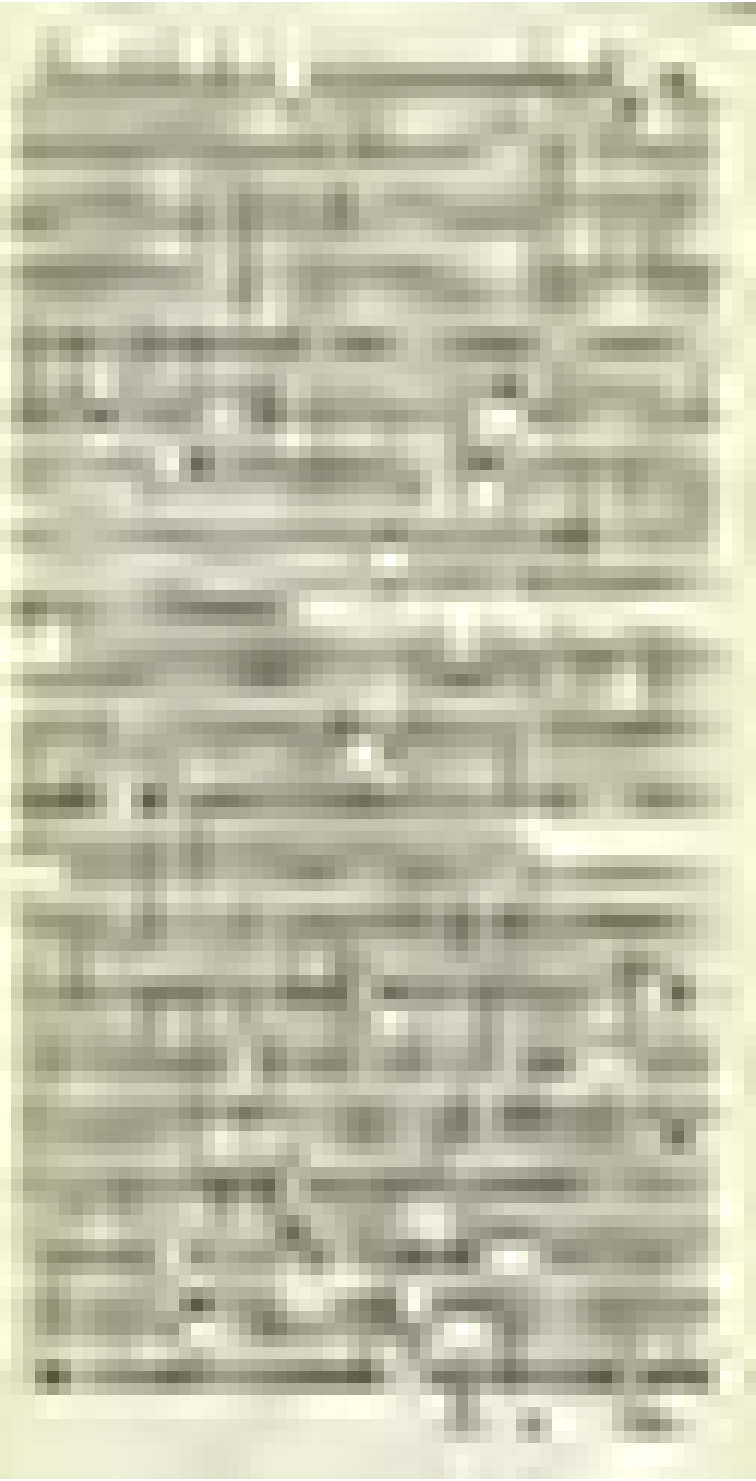

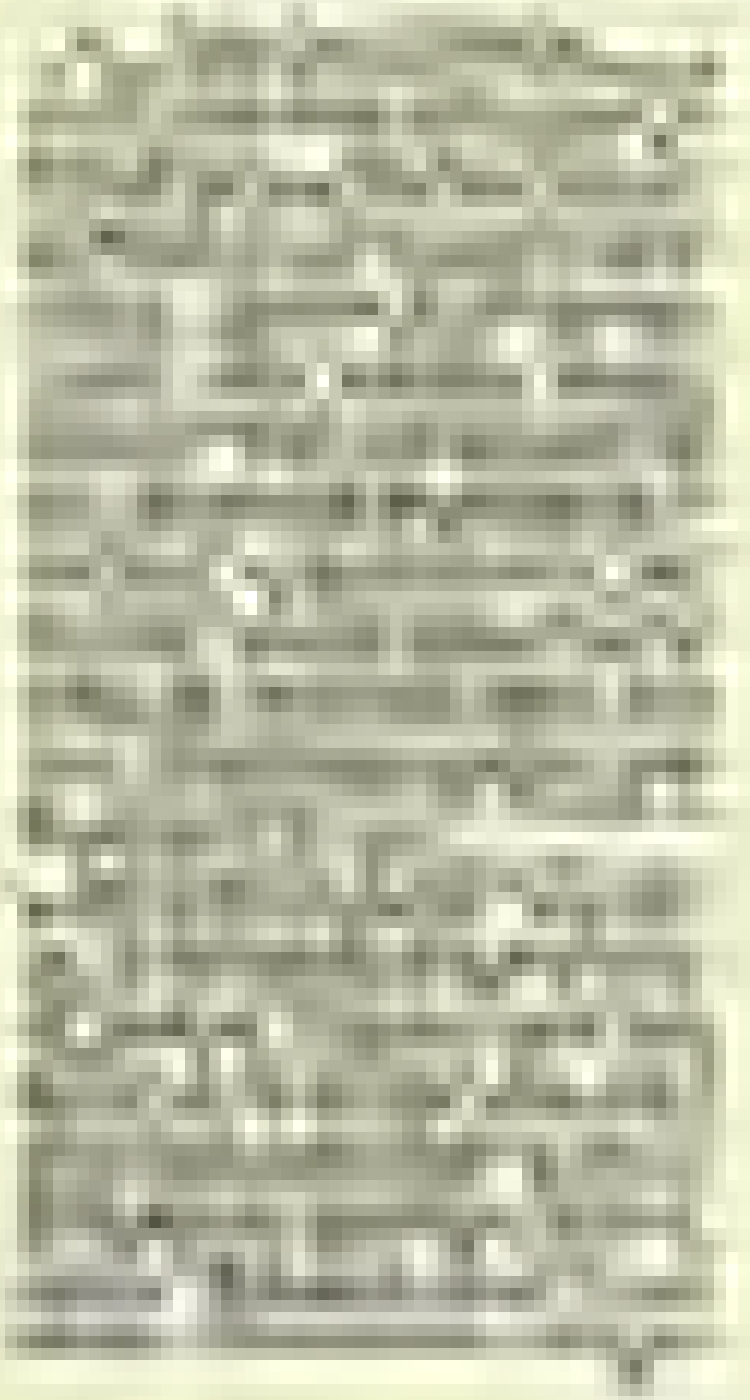

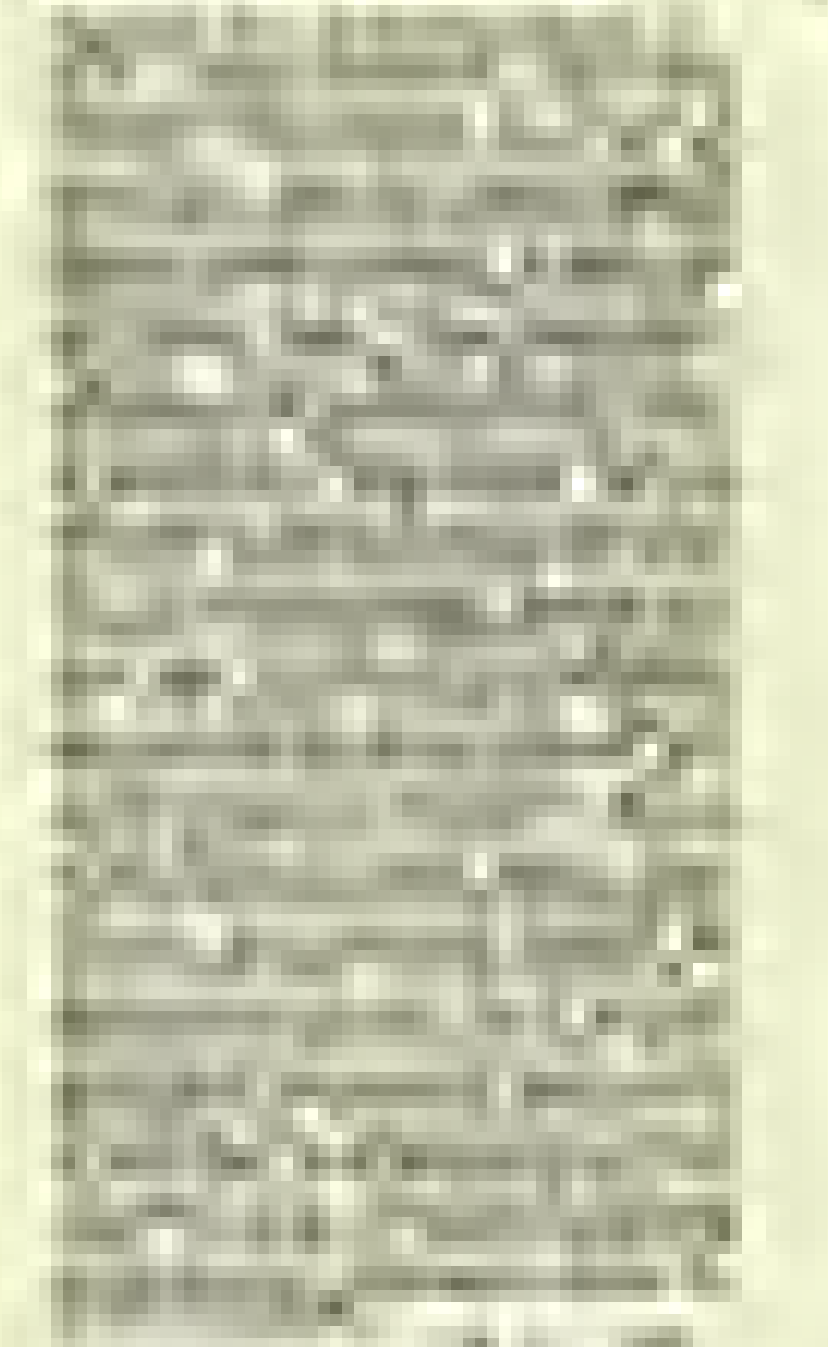

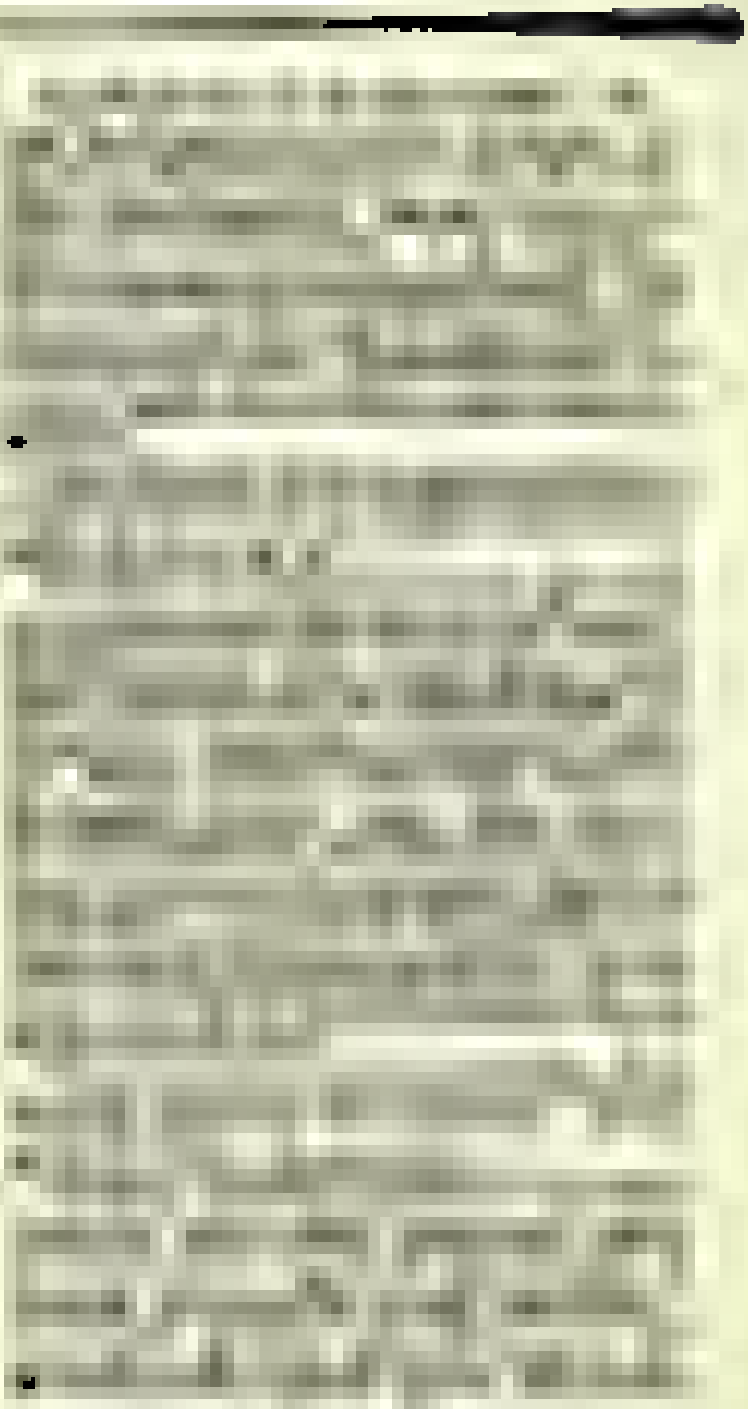

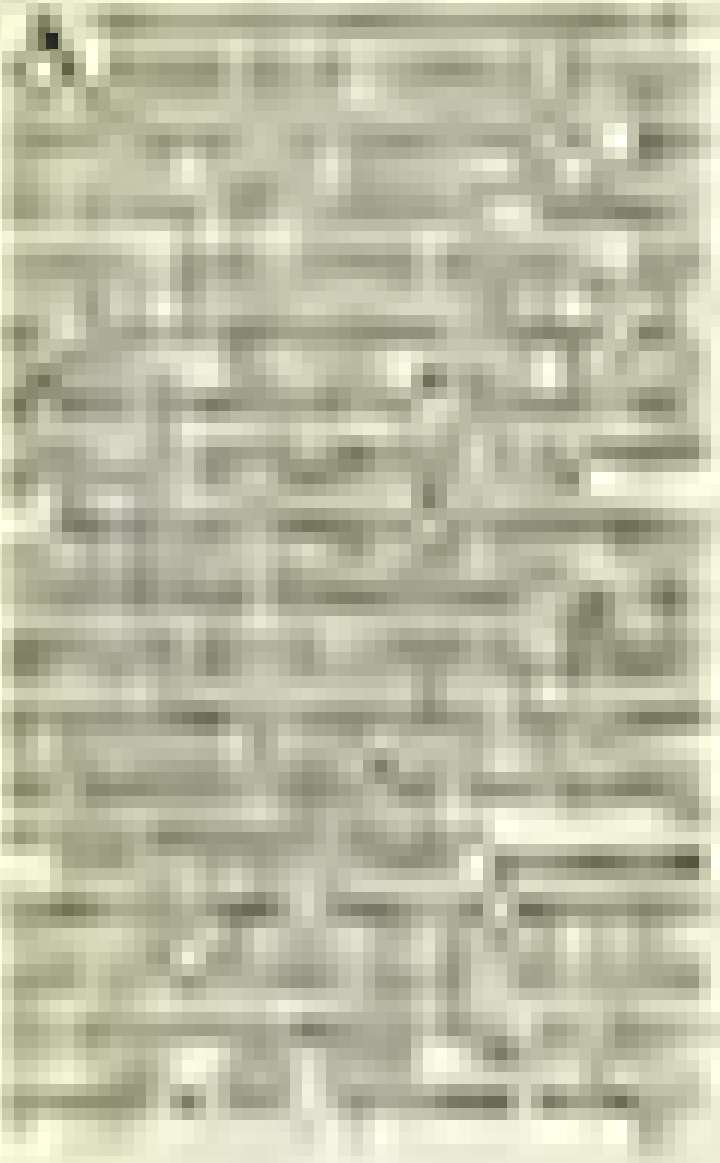

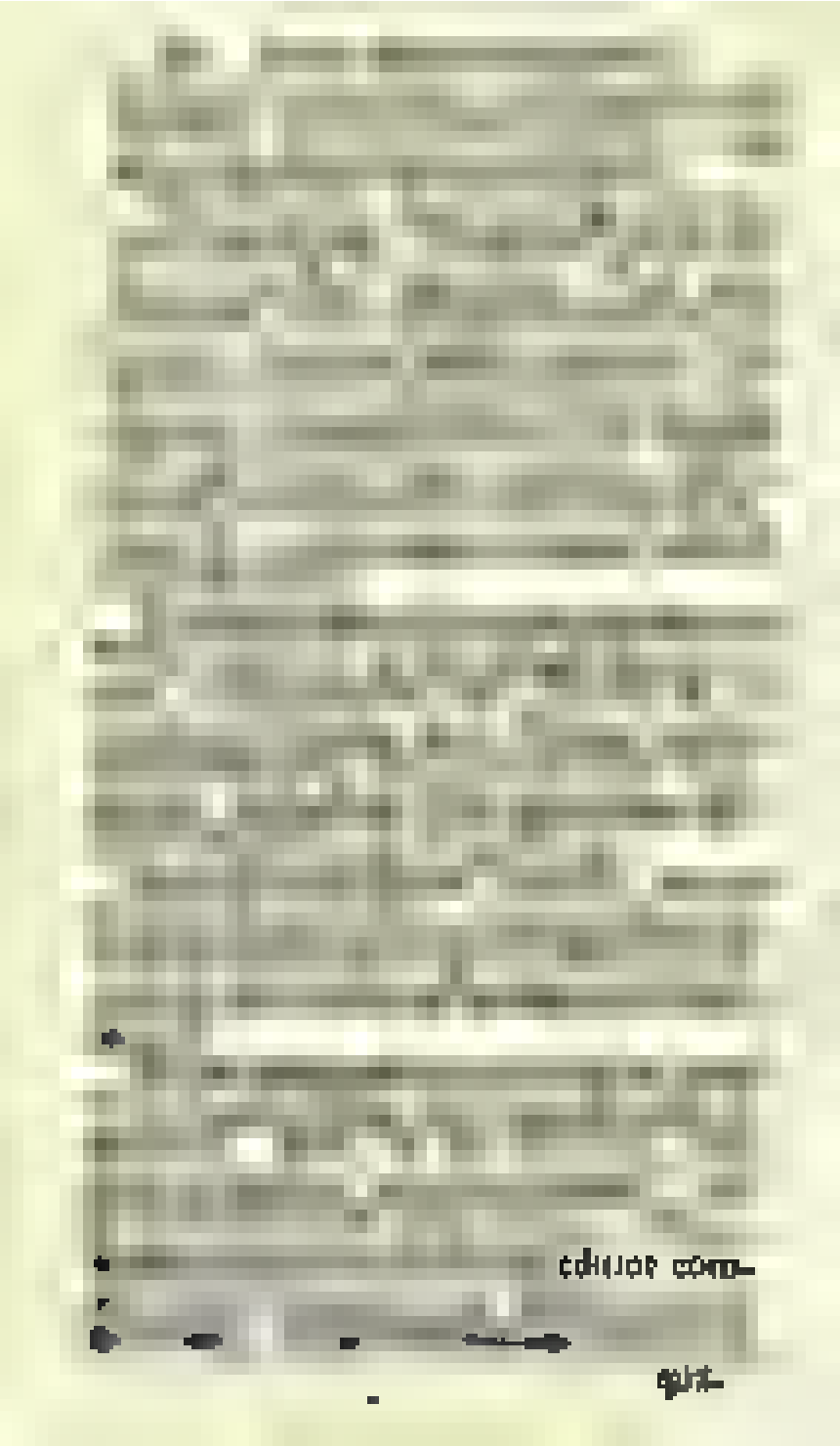

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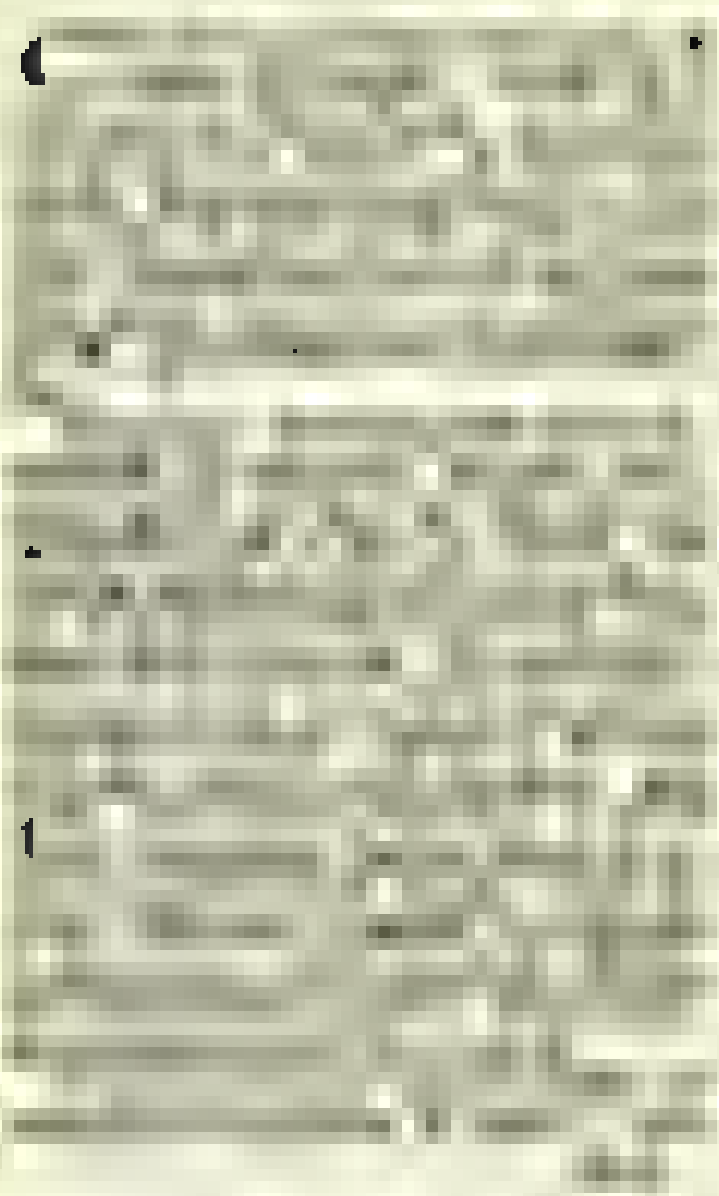

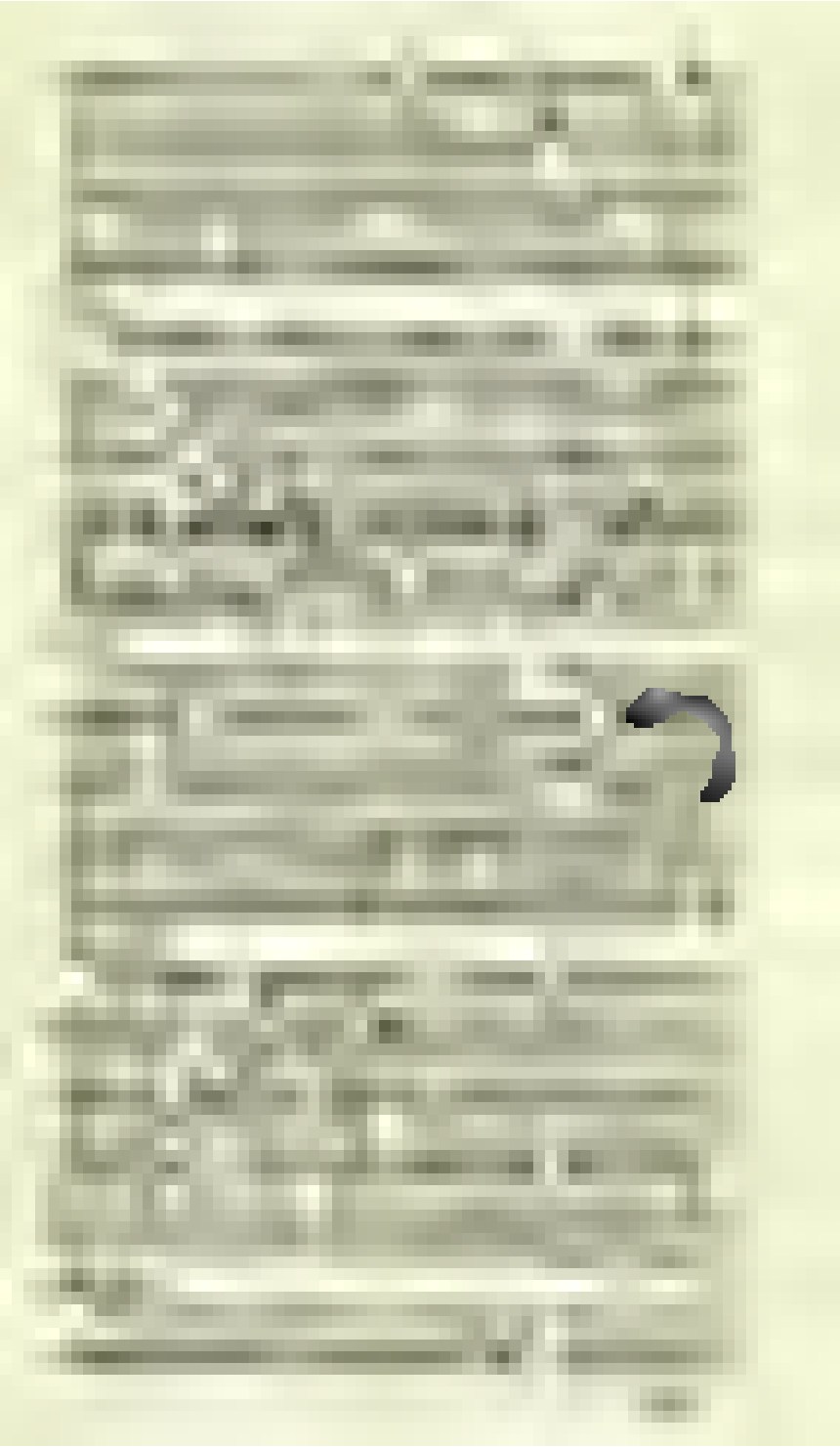

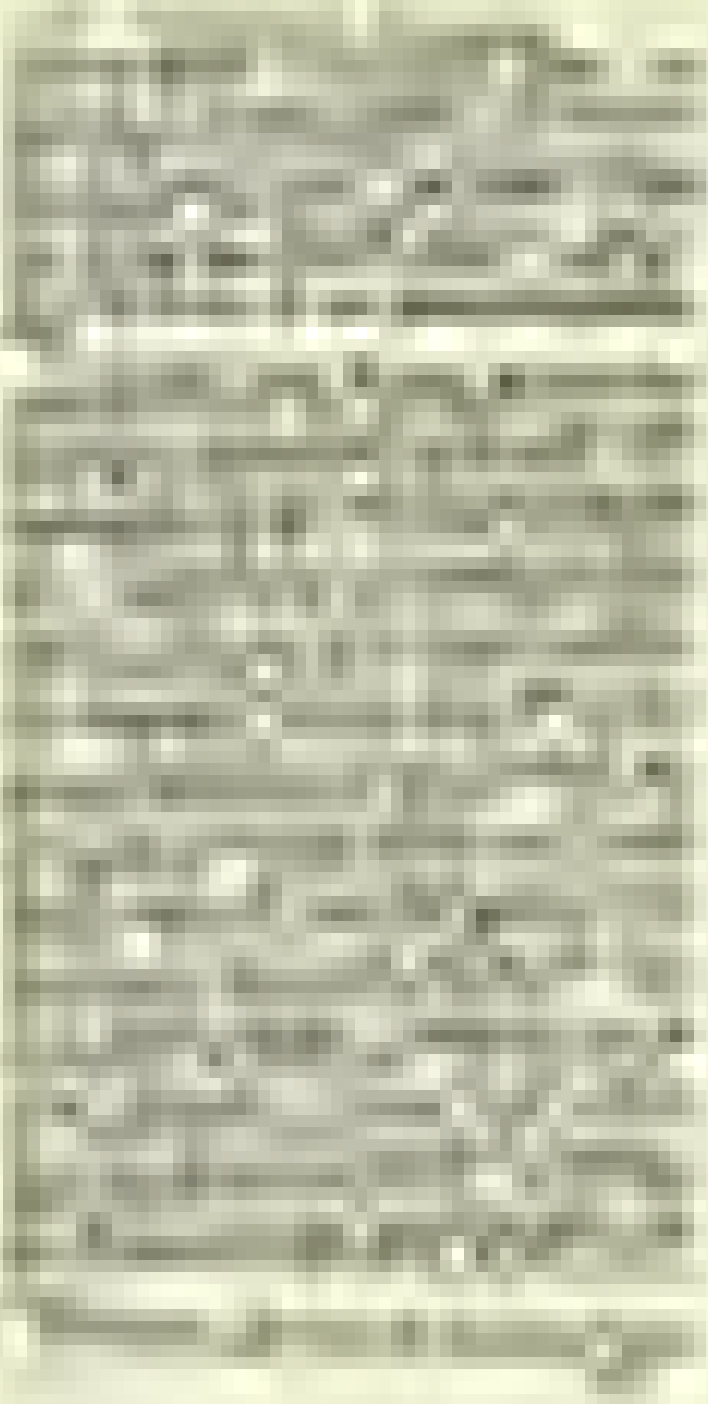

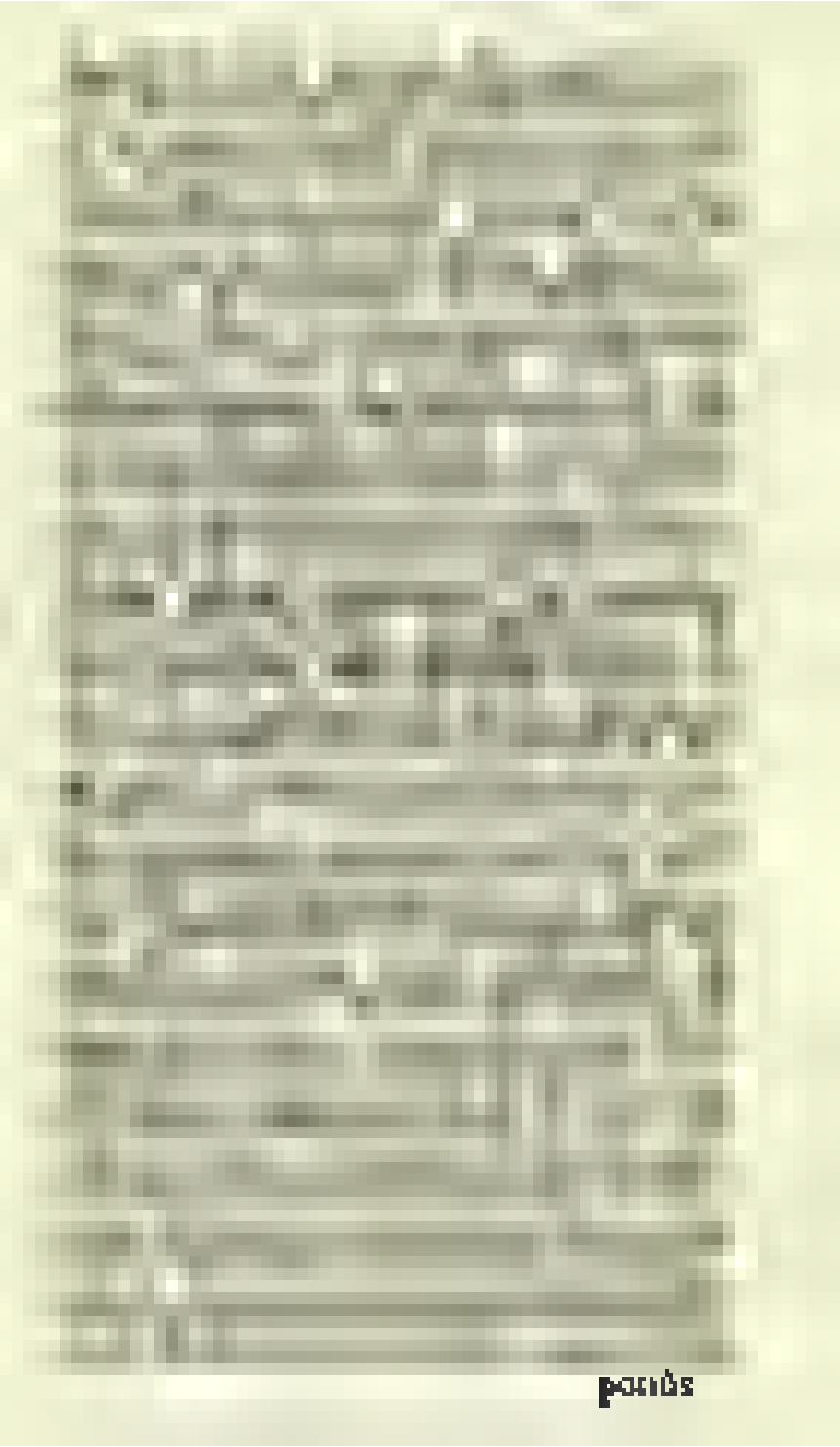

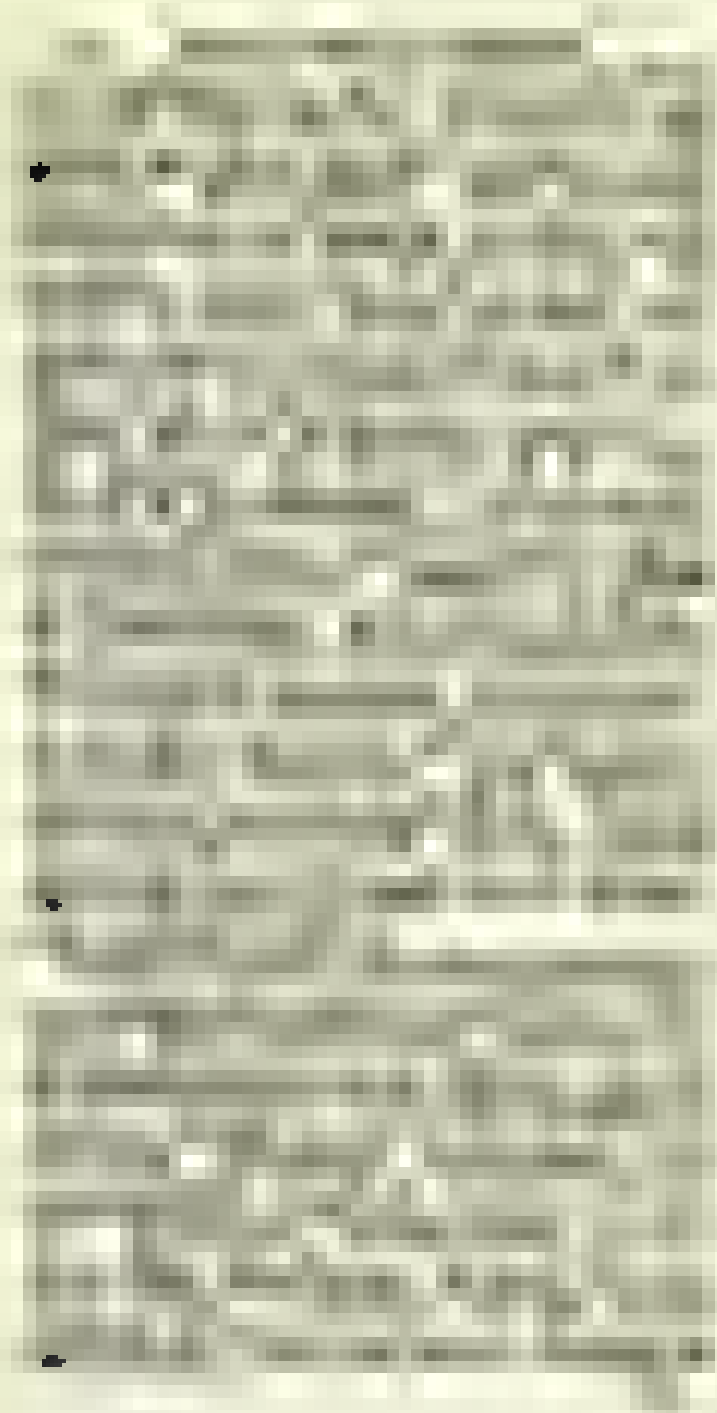

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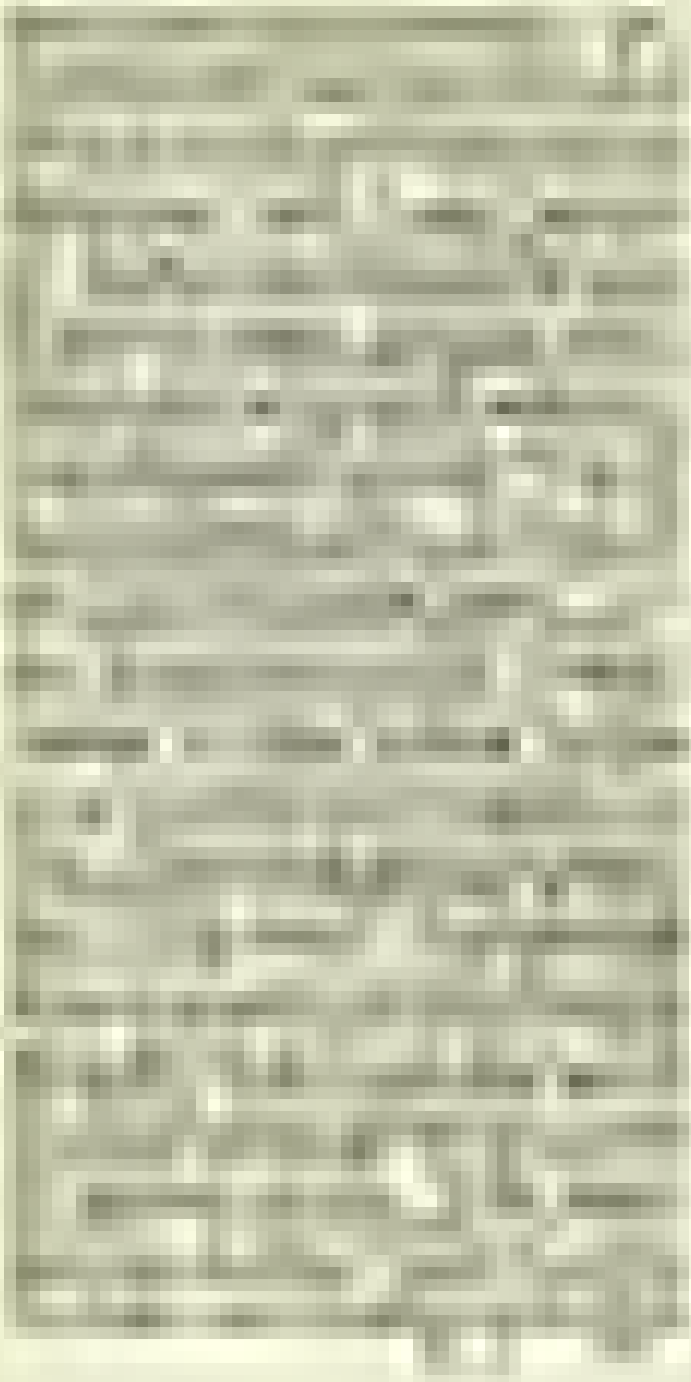

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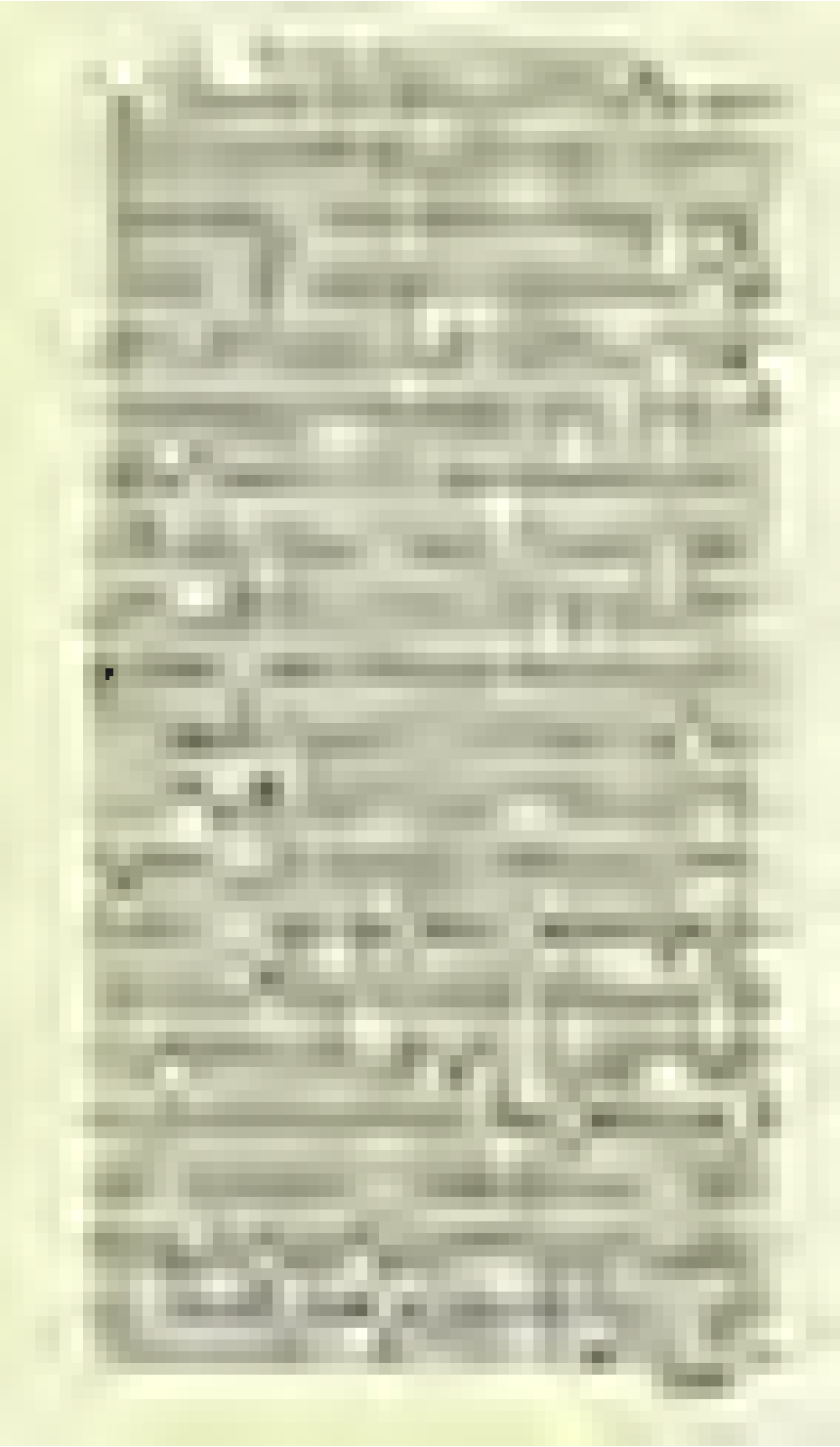

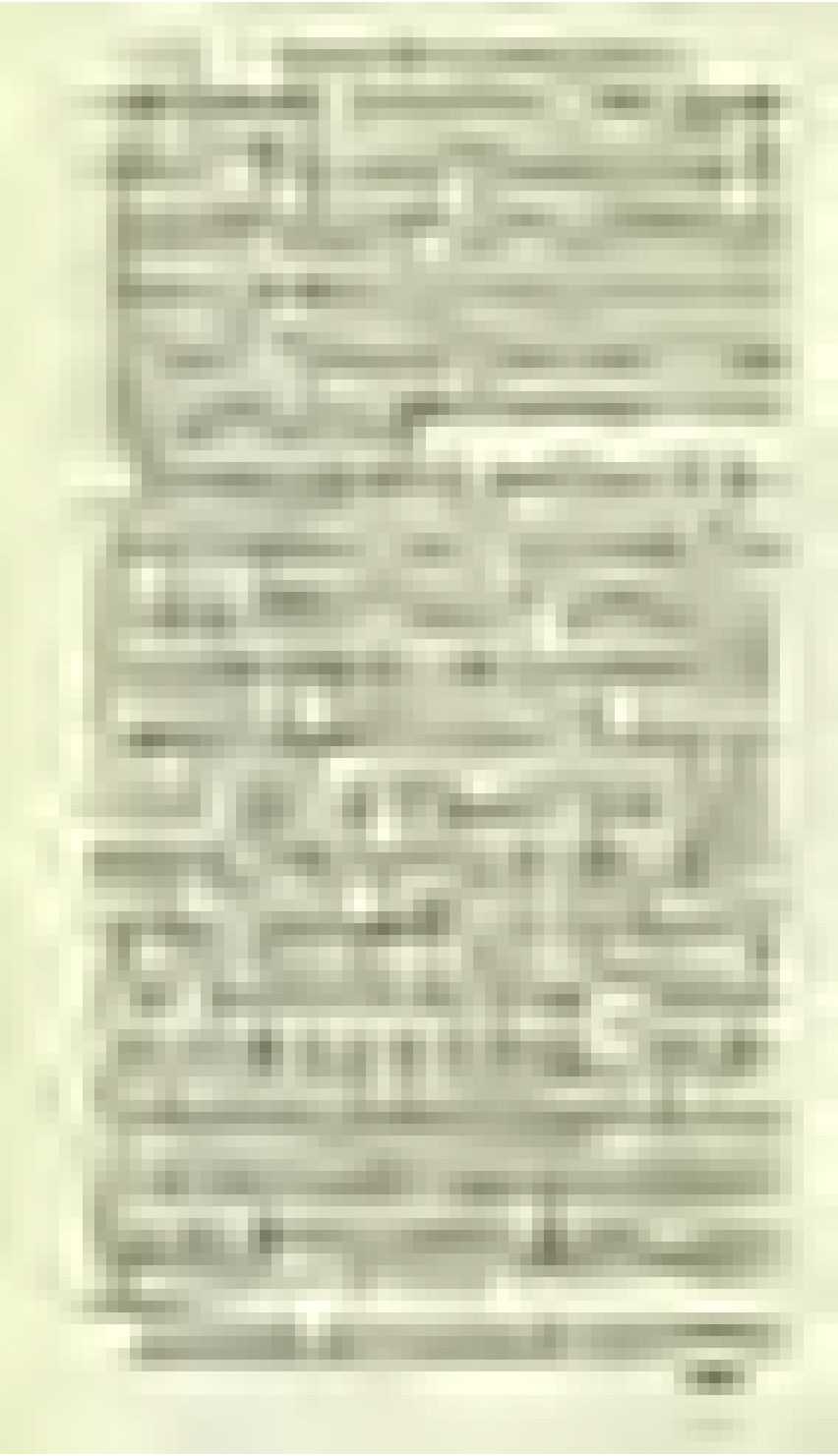

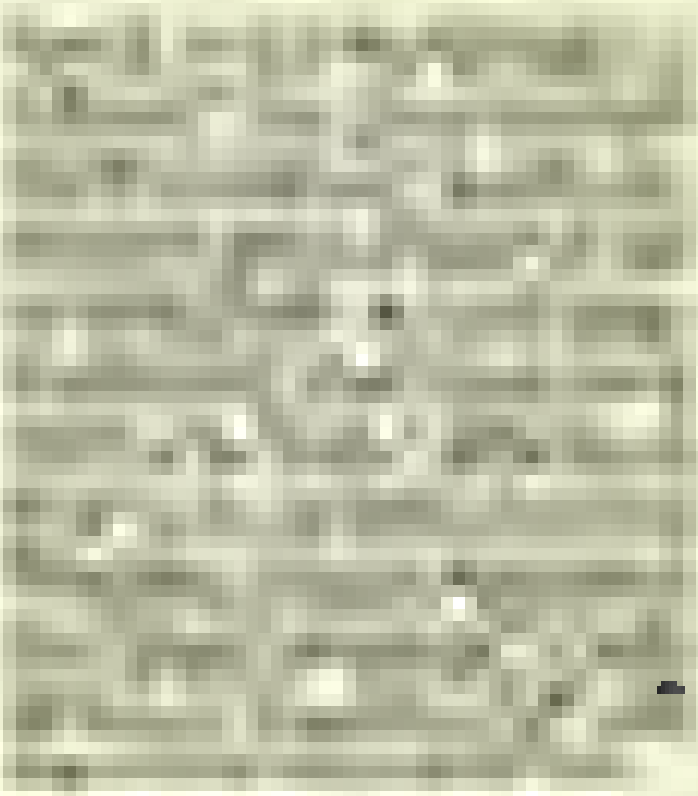

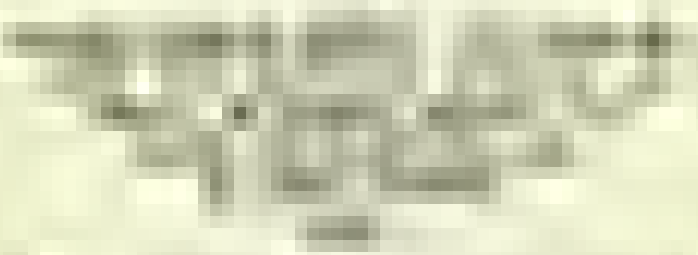

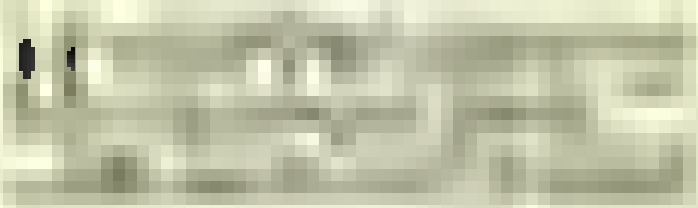

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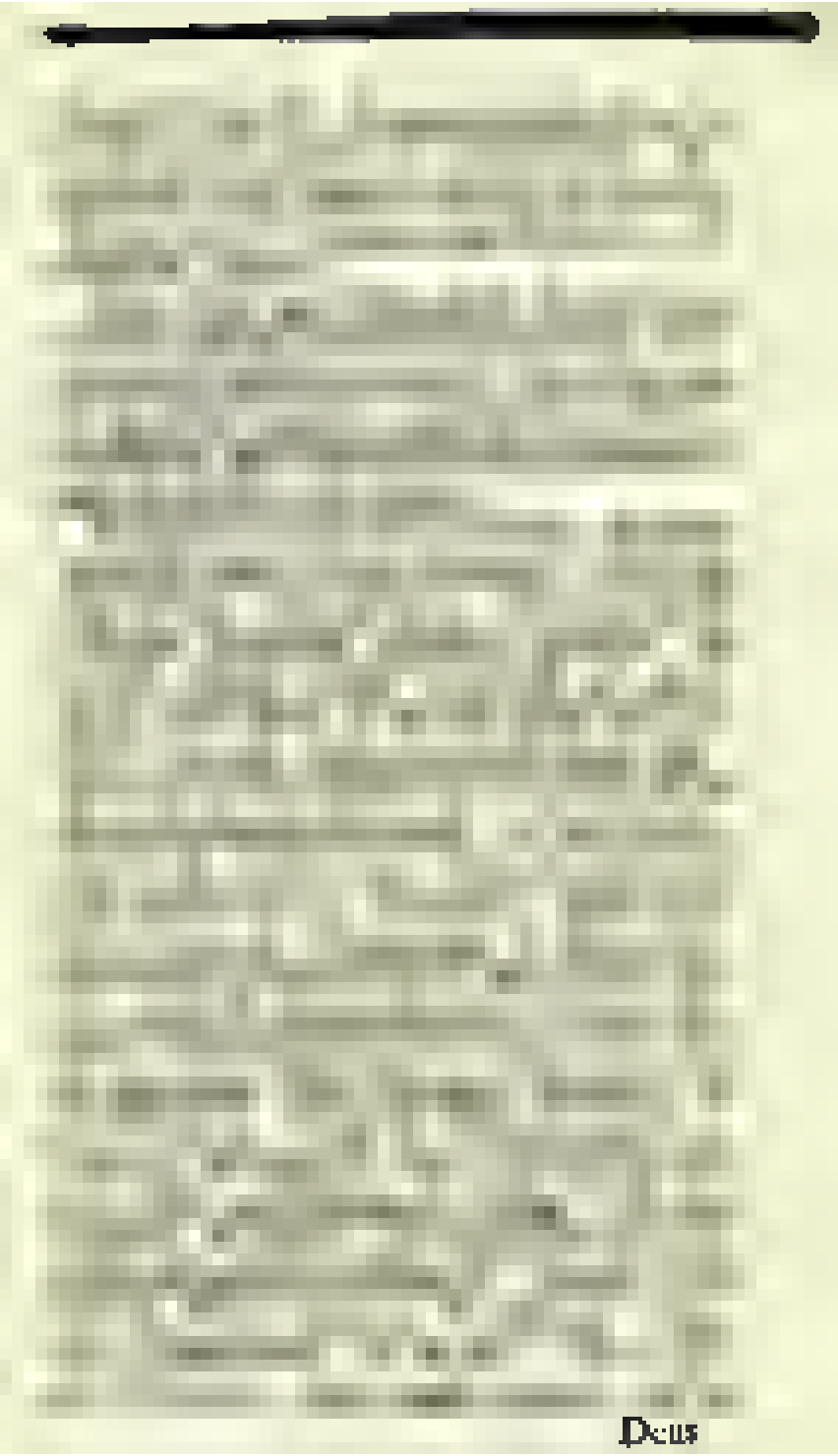

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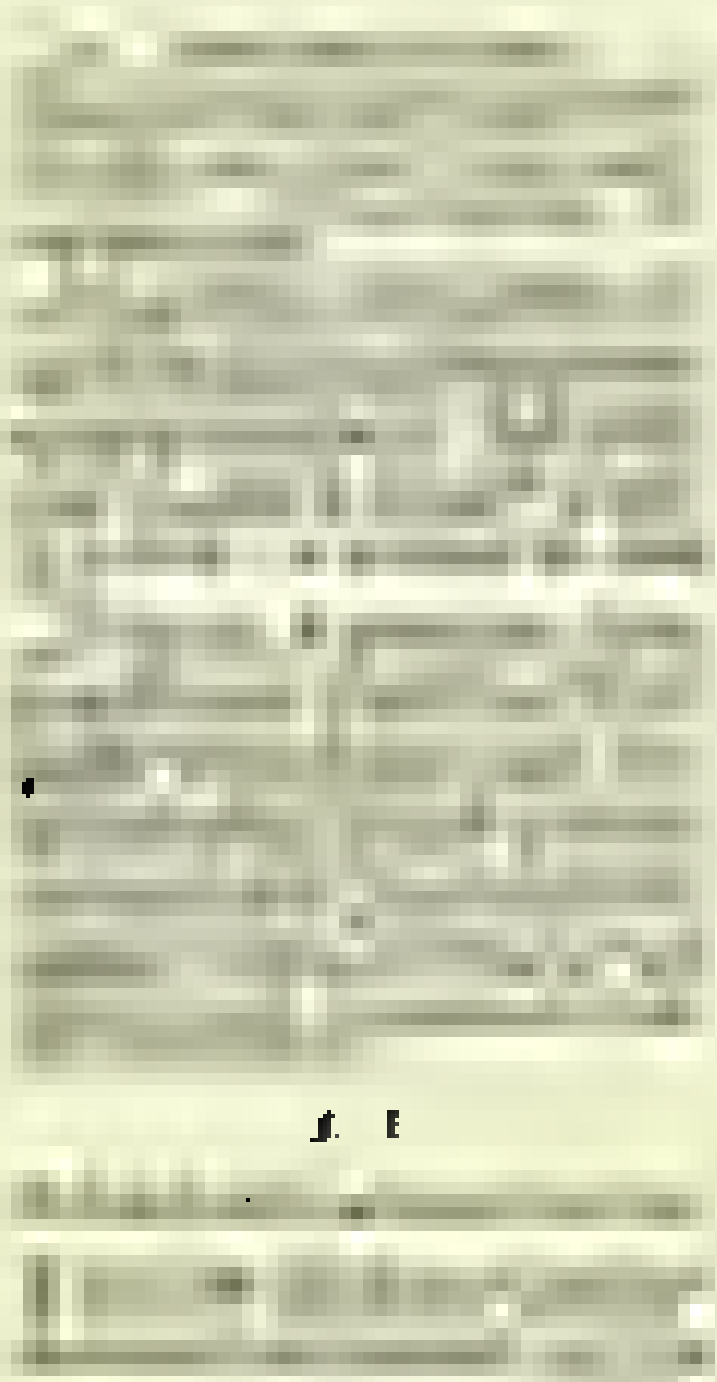

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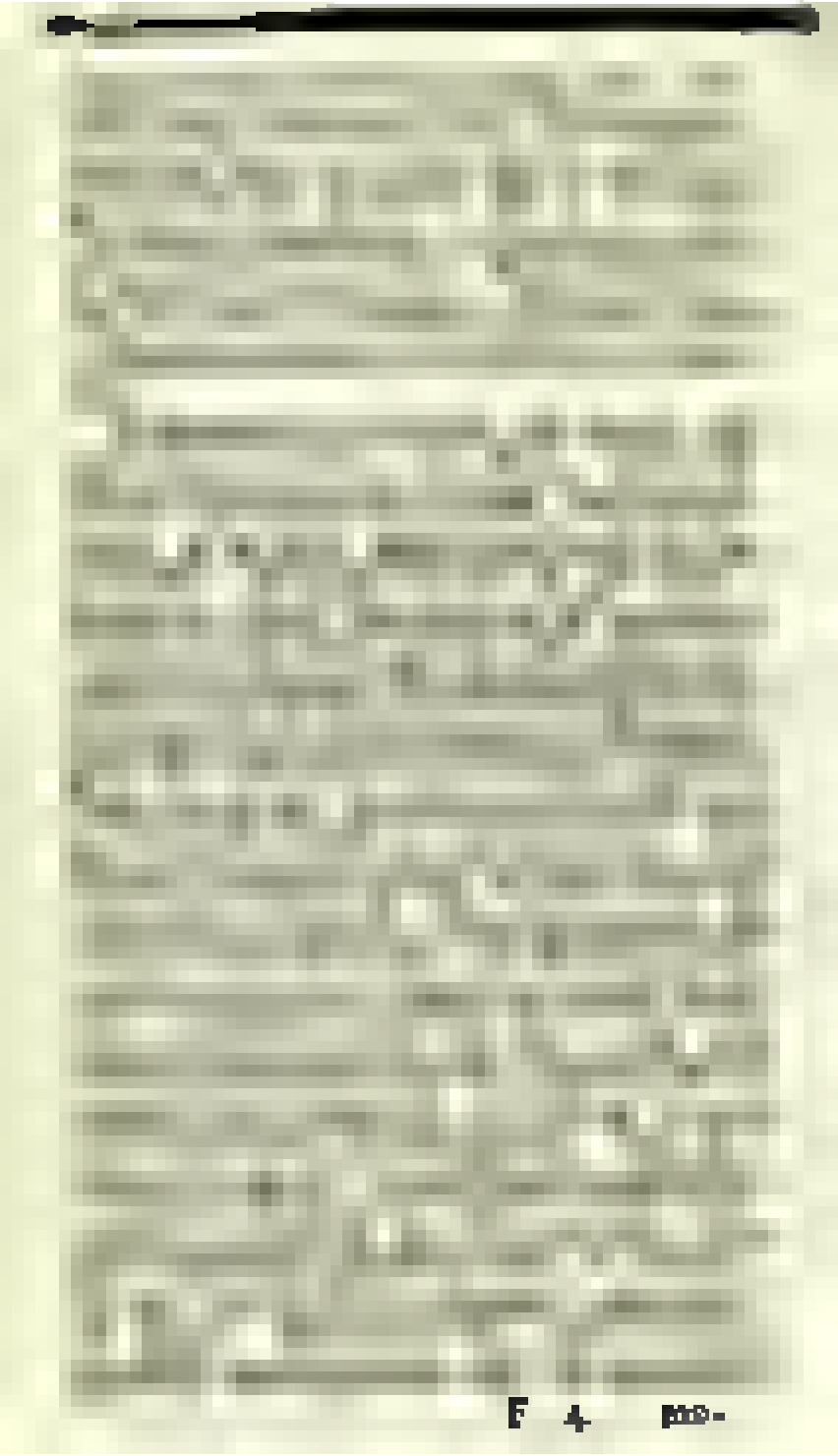

§ III.

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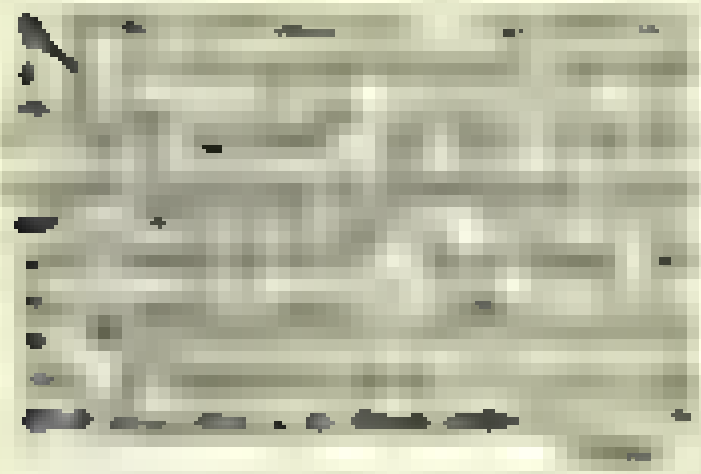

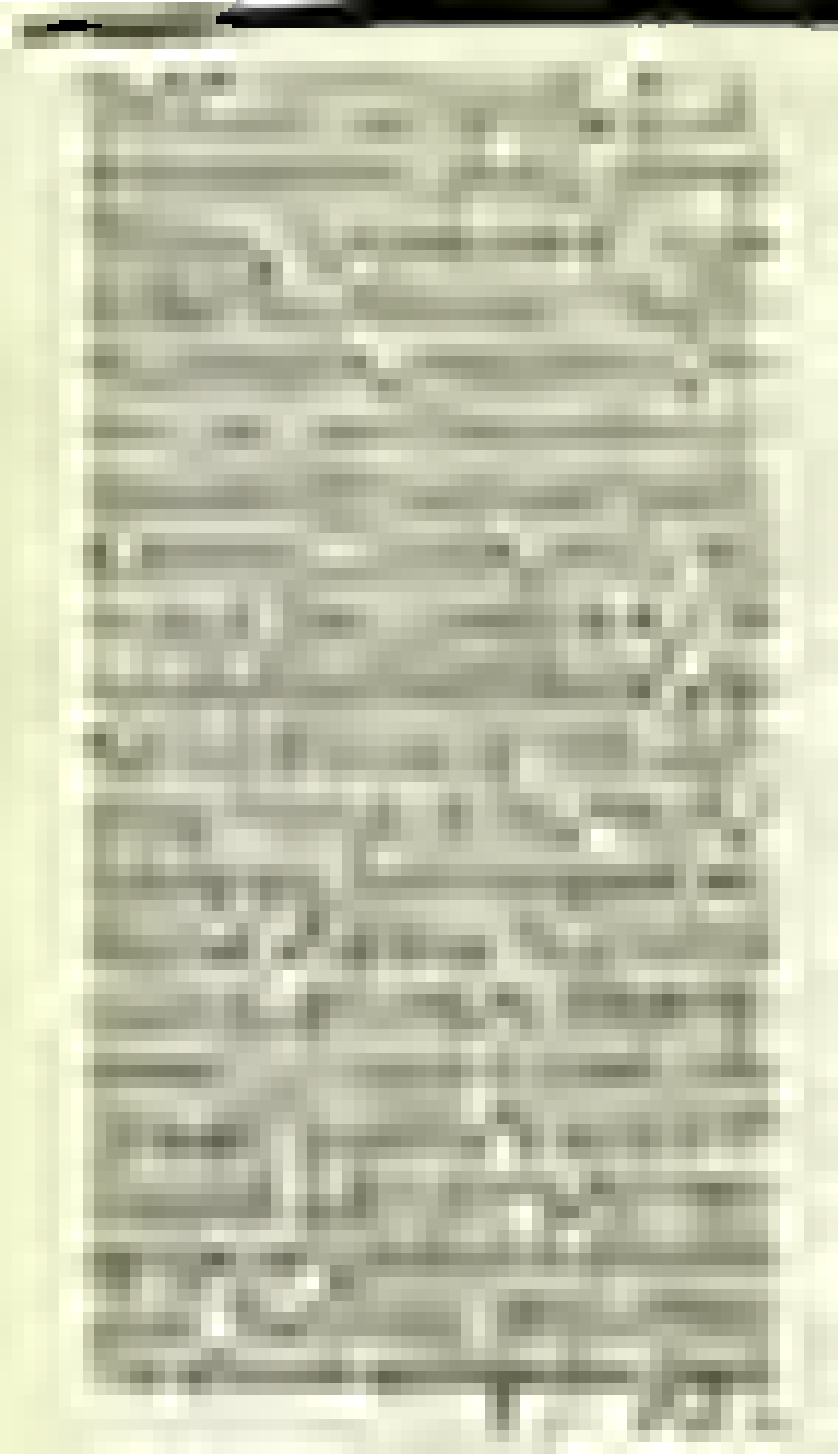

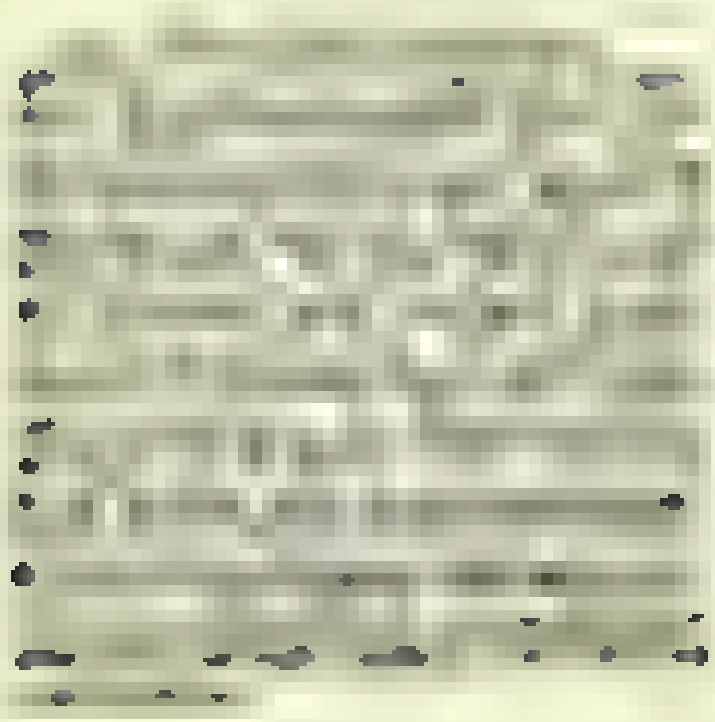

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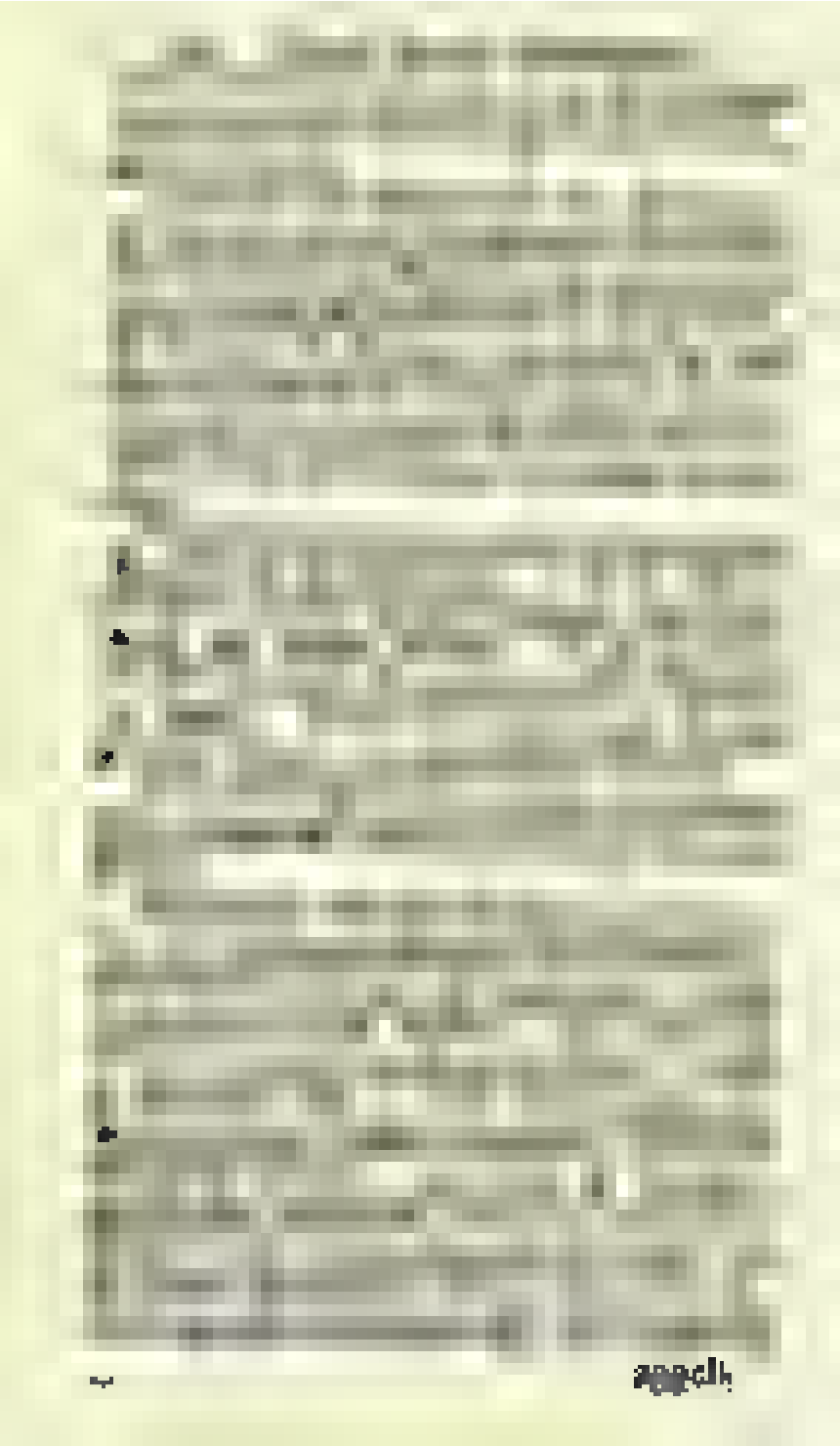

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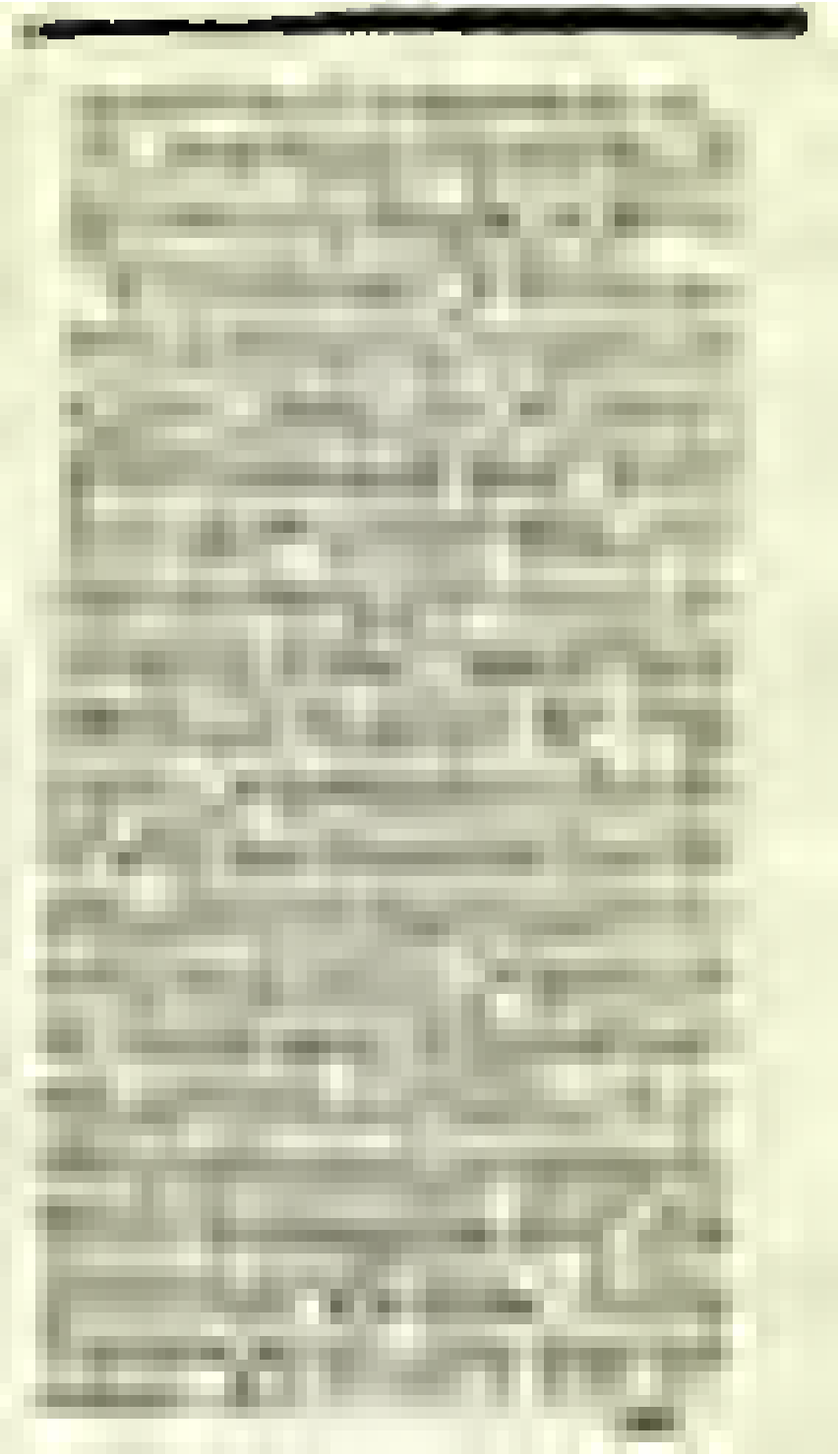

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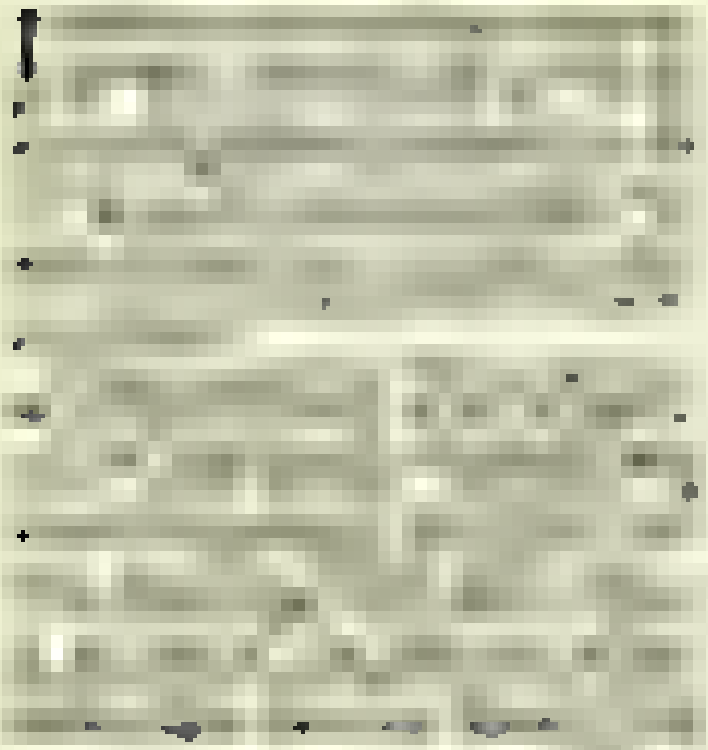

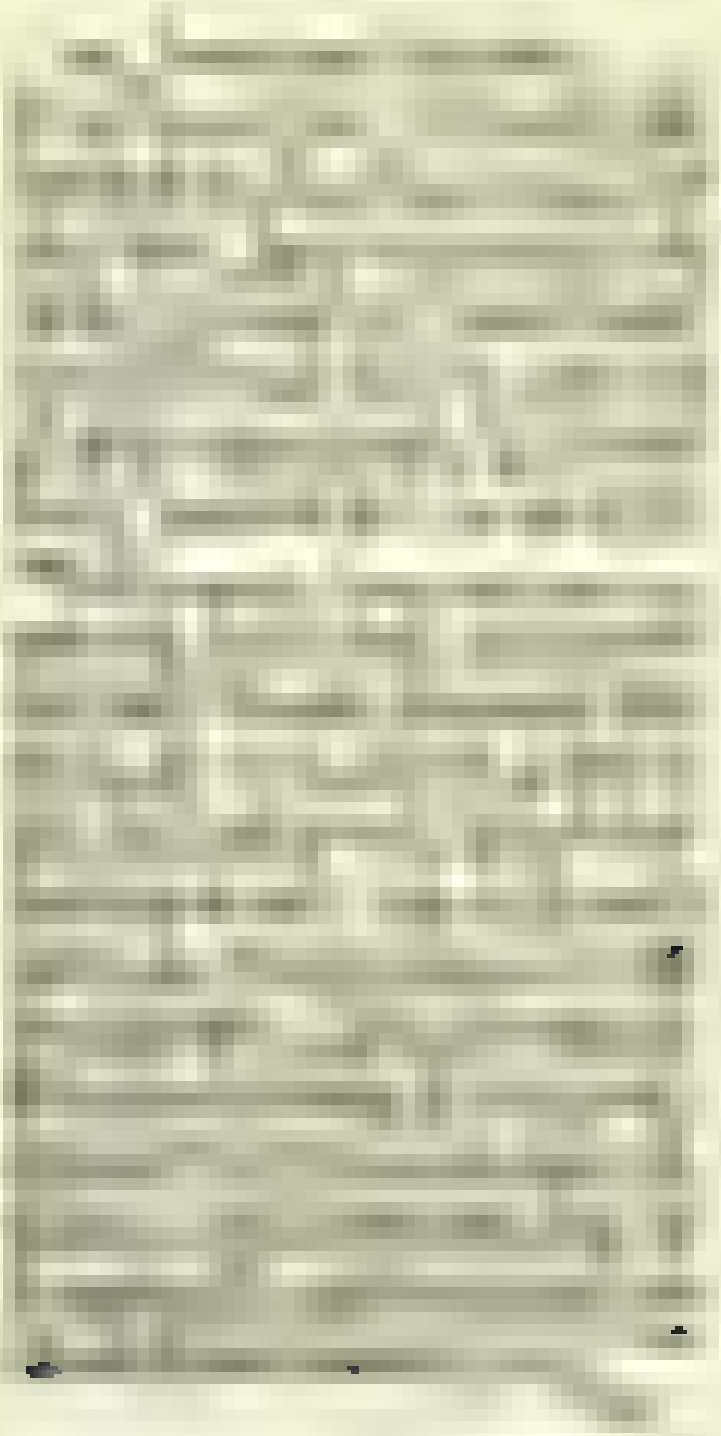

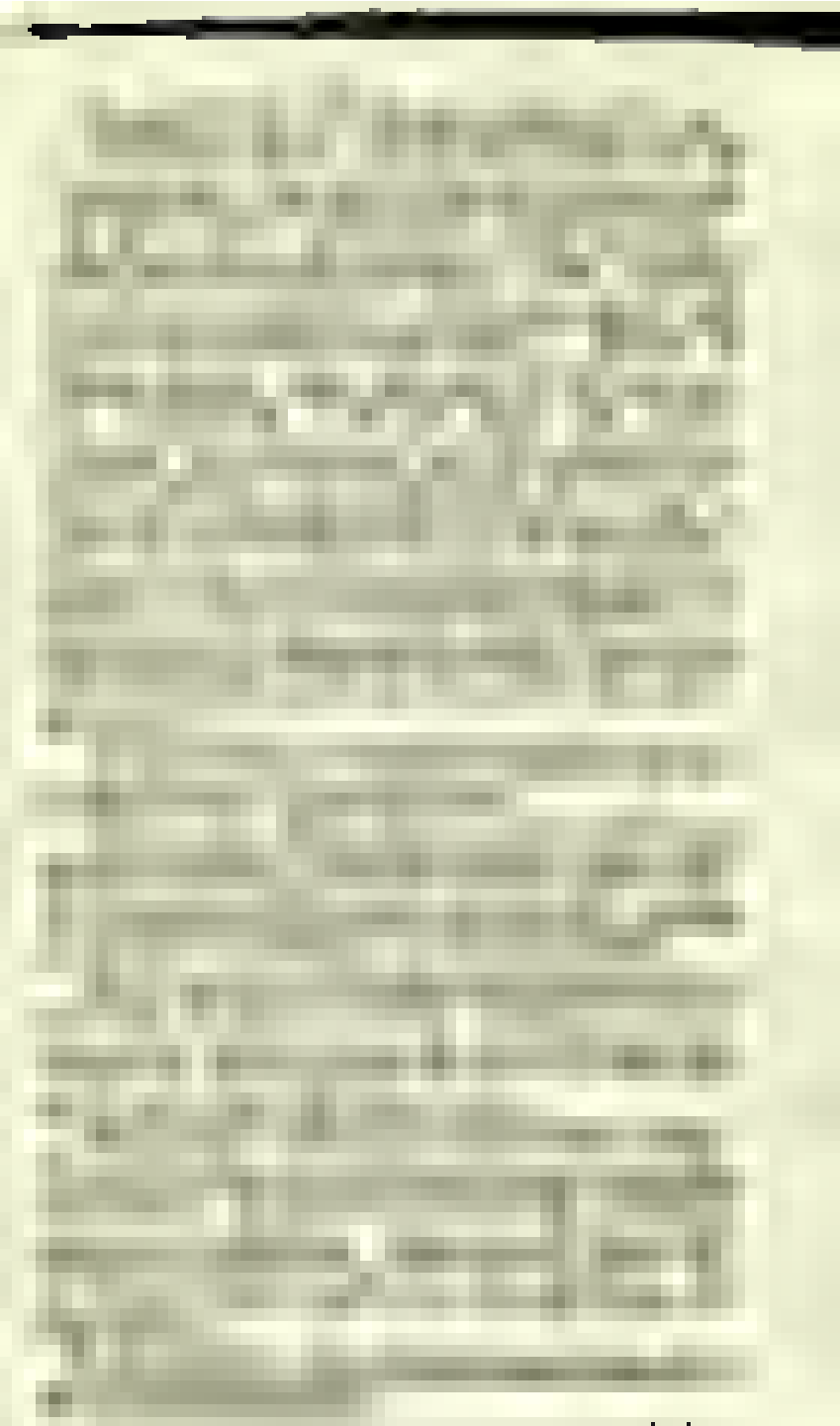

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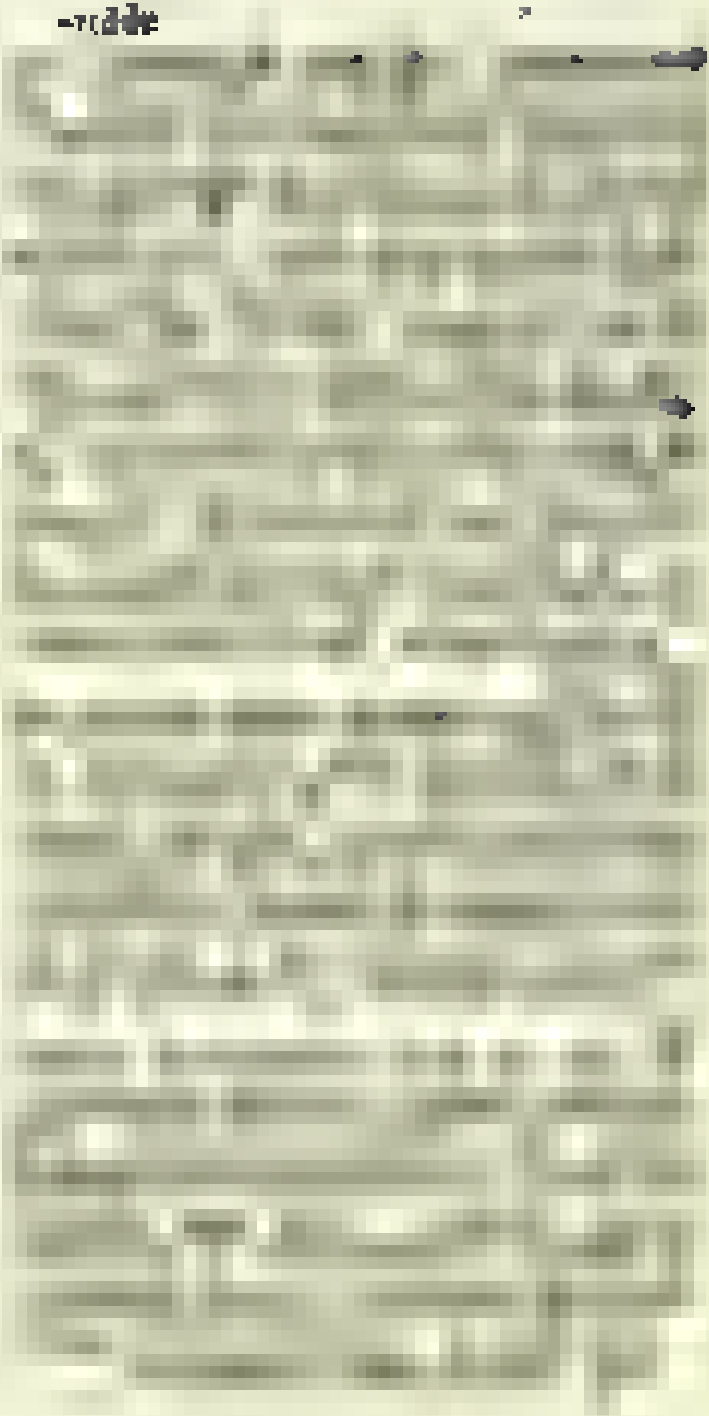

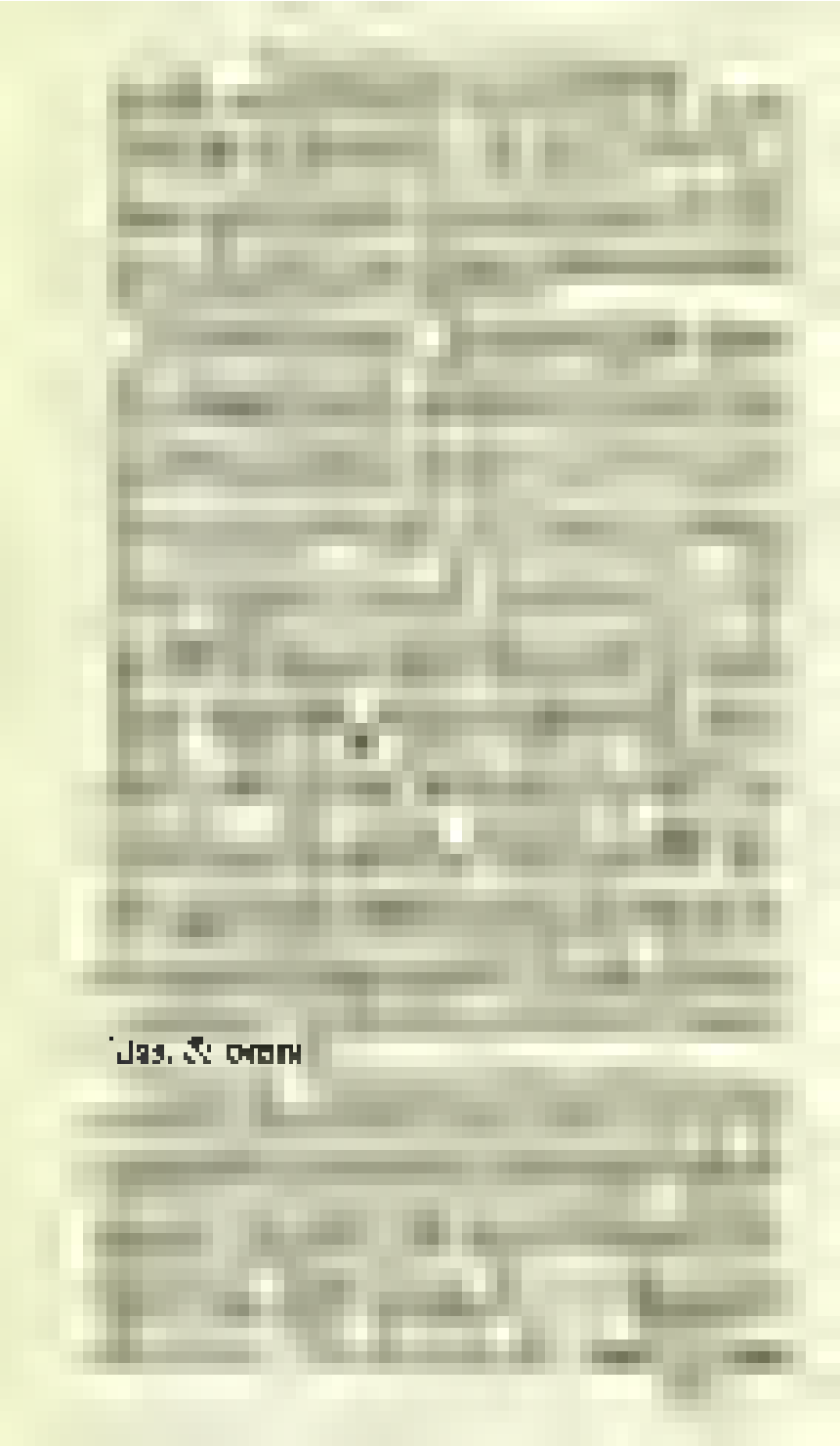

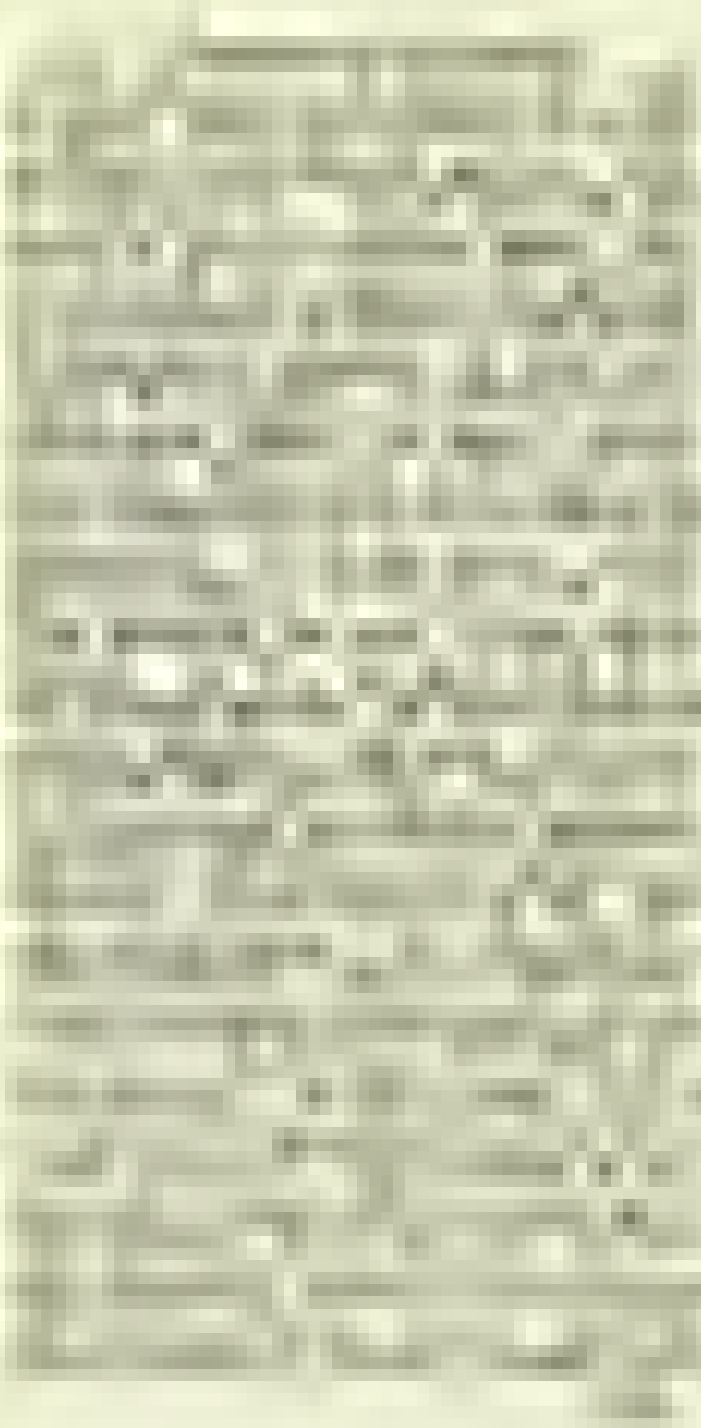

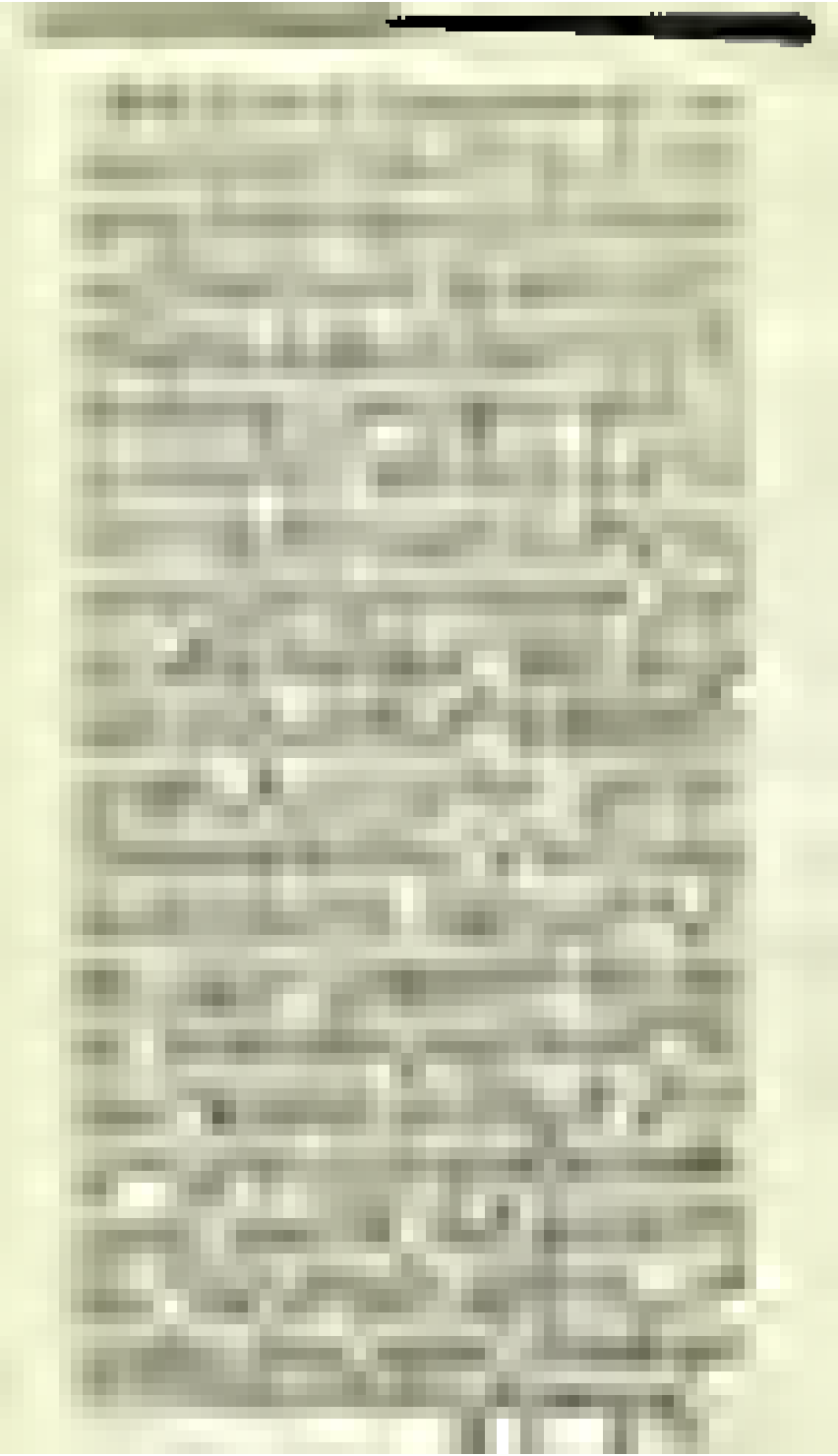

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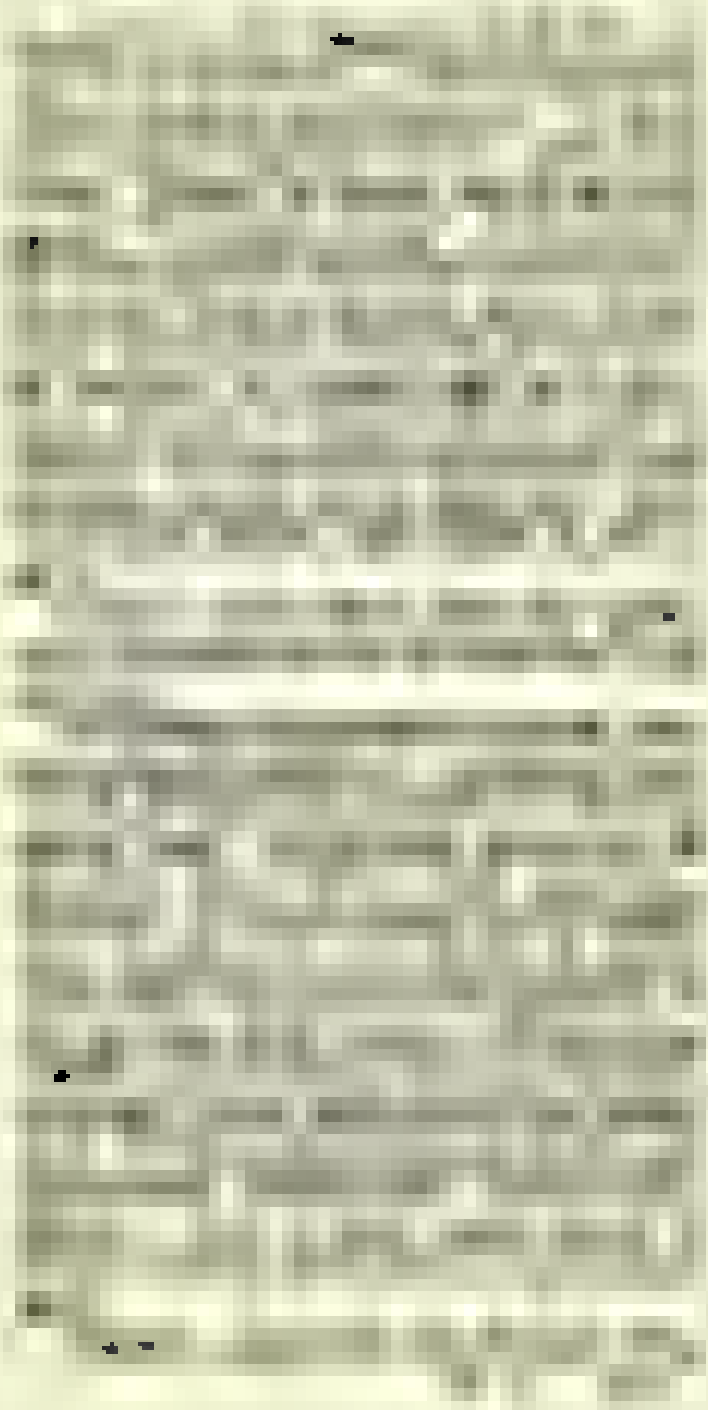

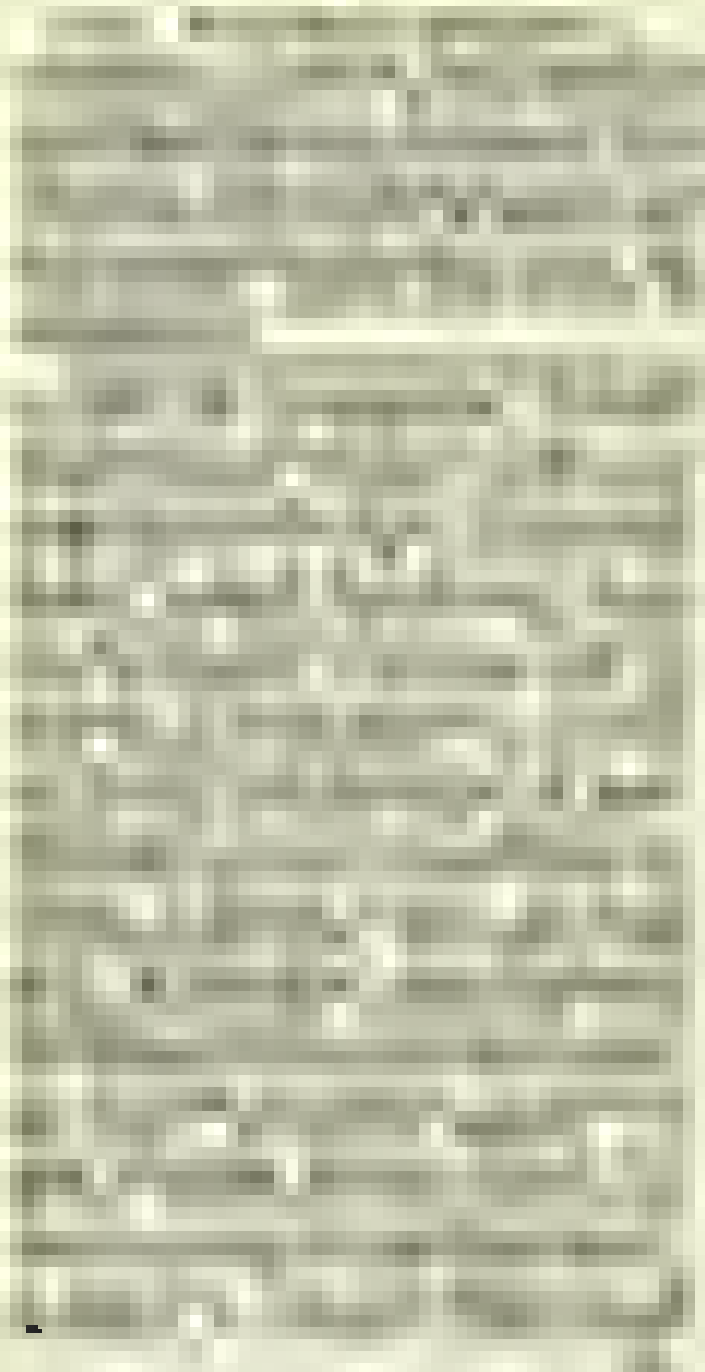

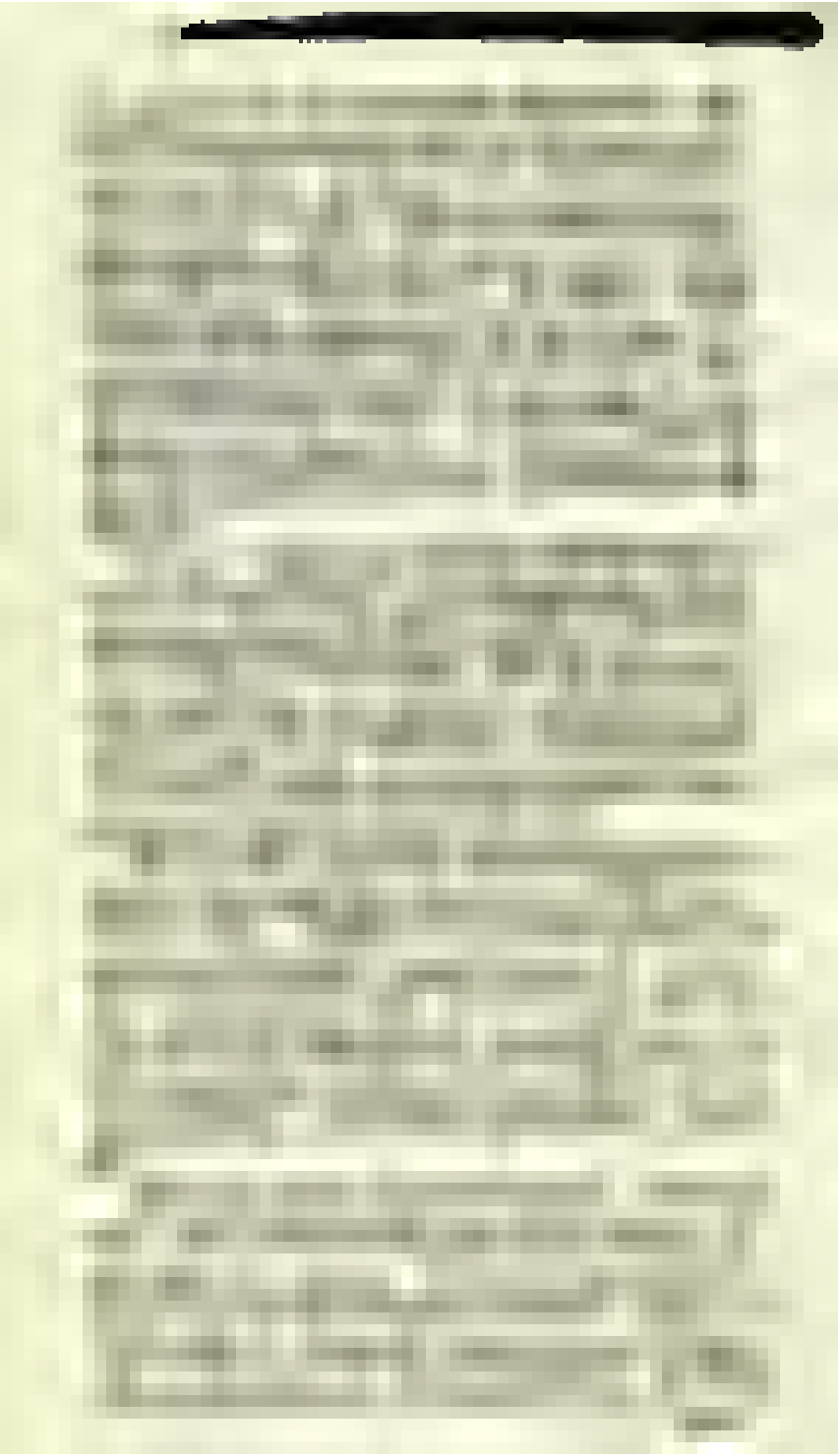

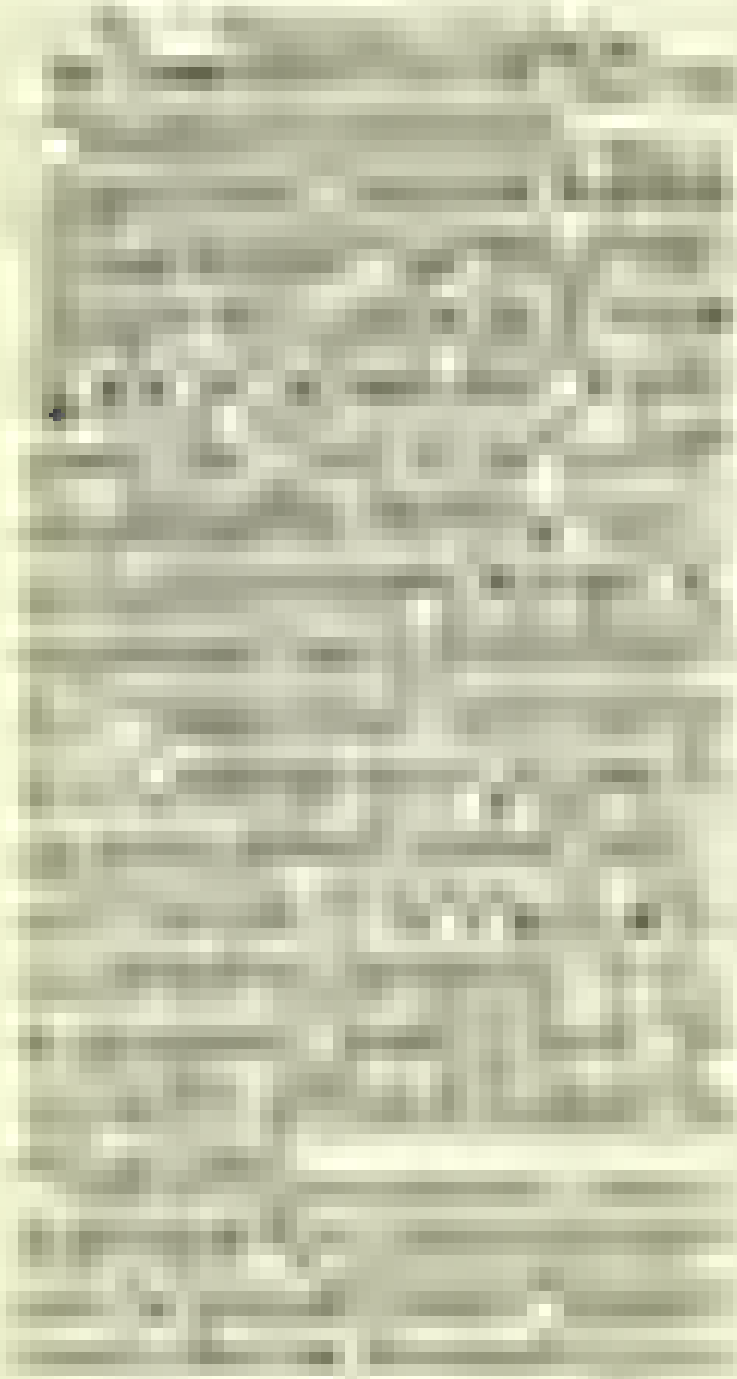

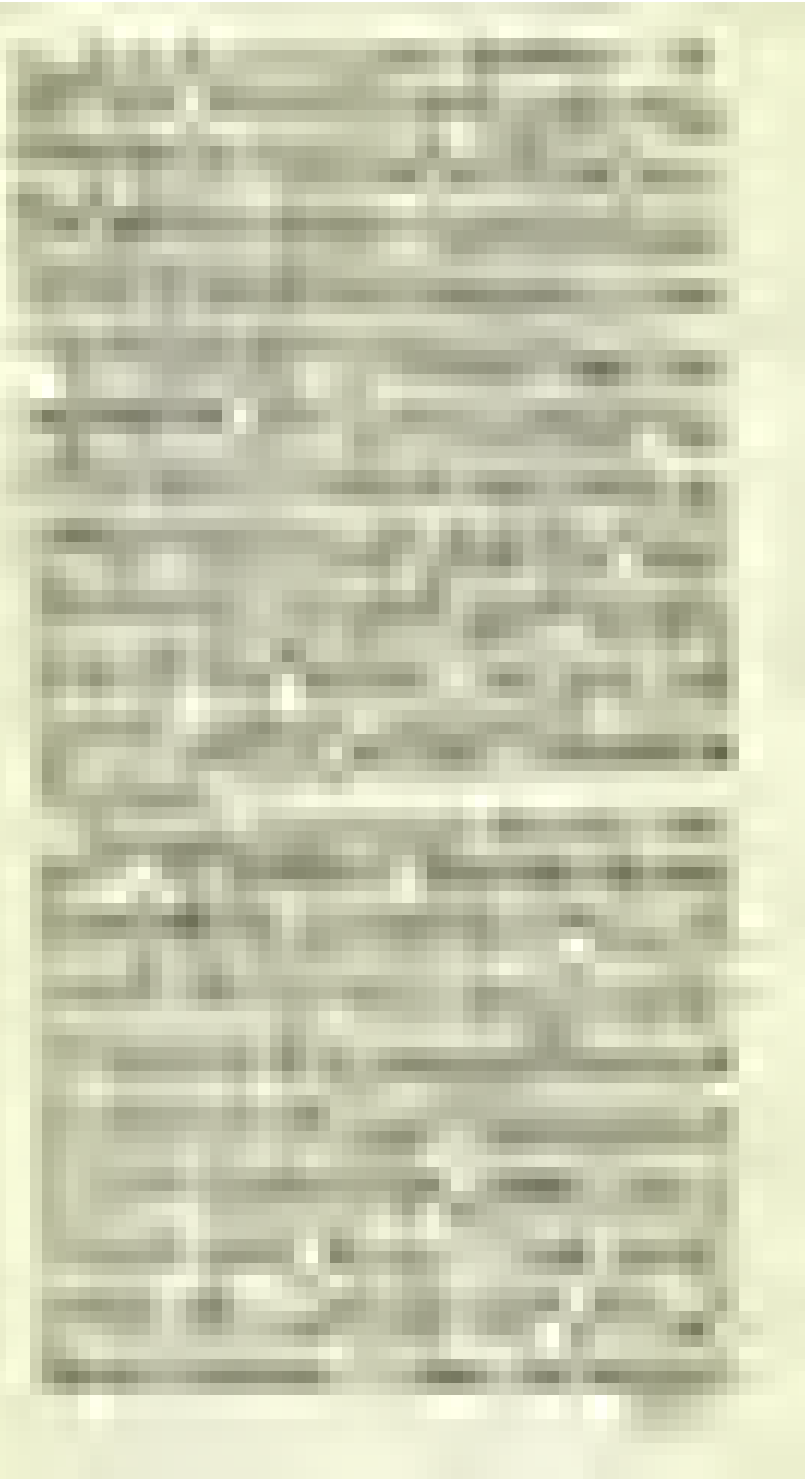

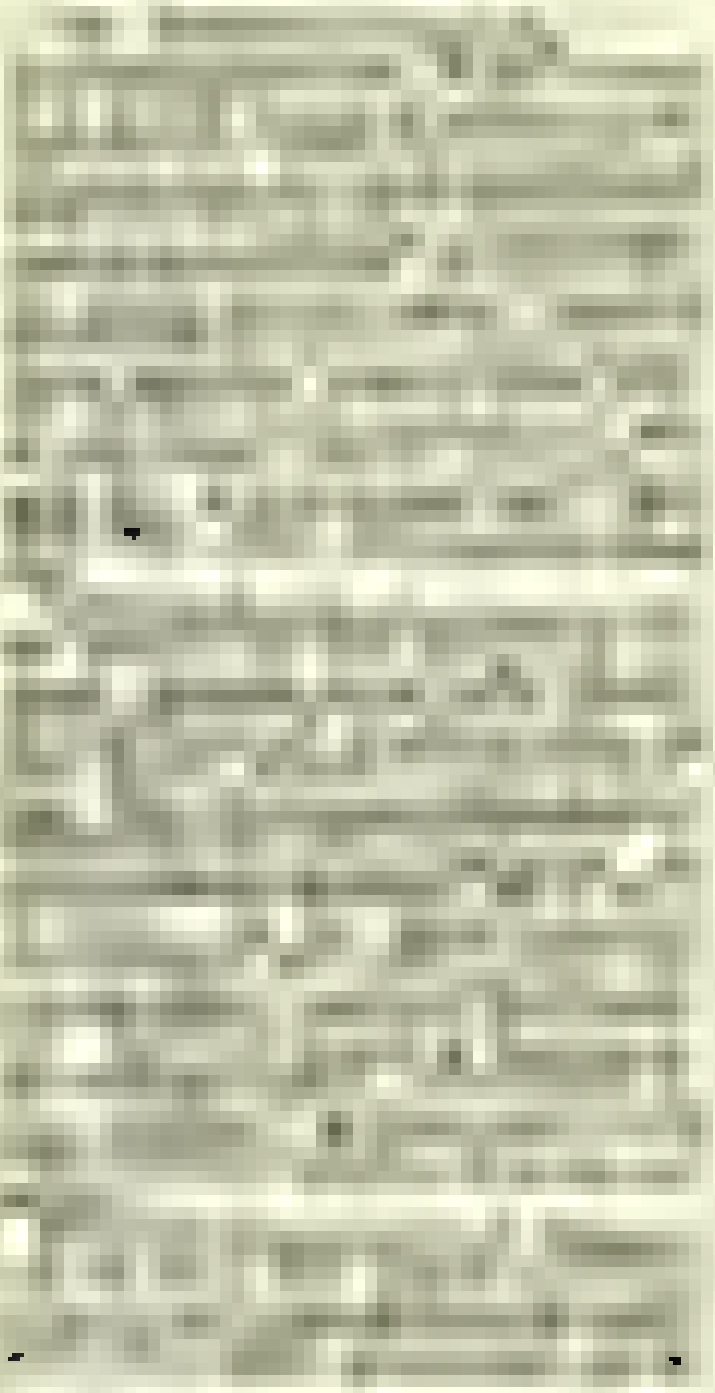

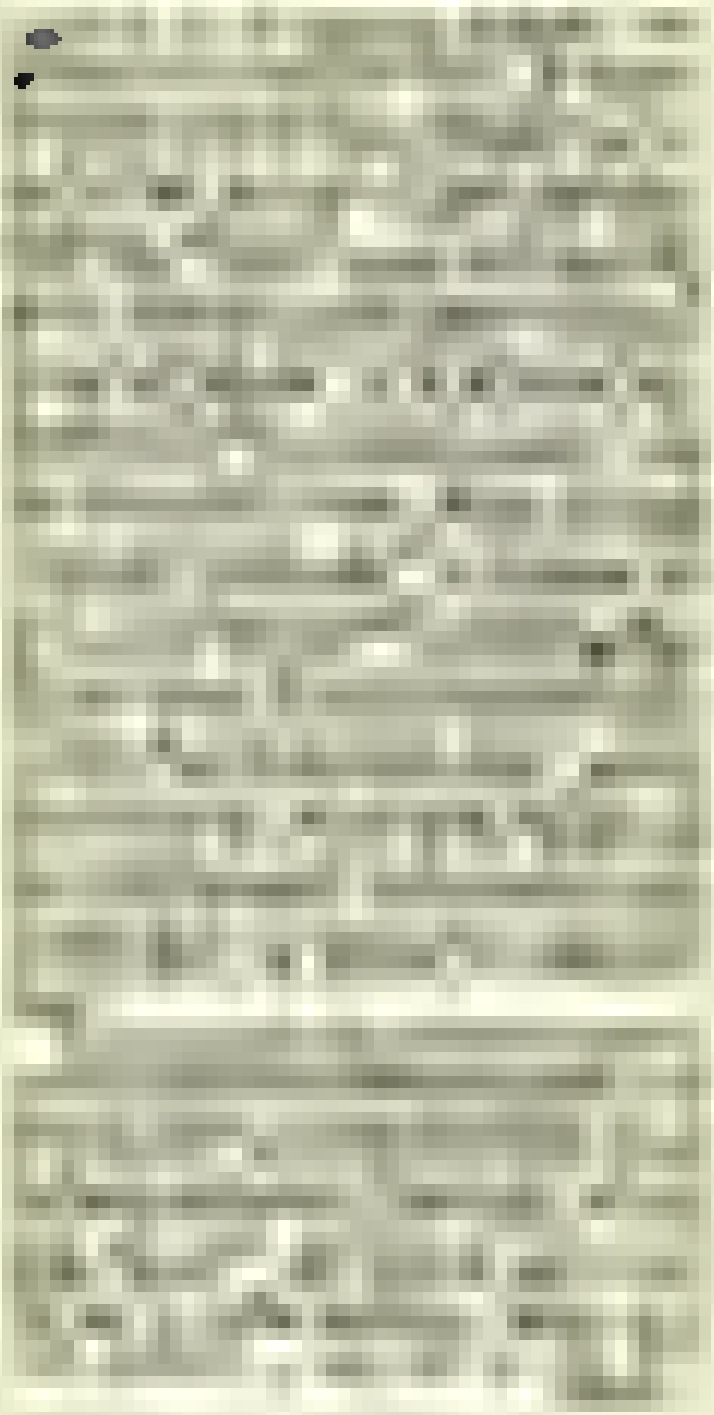

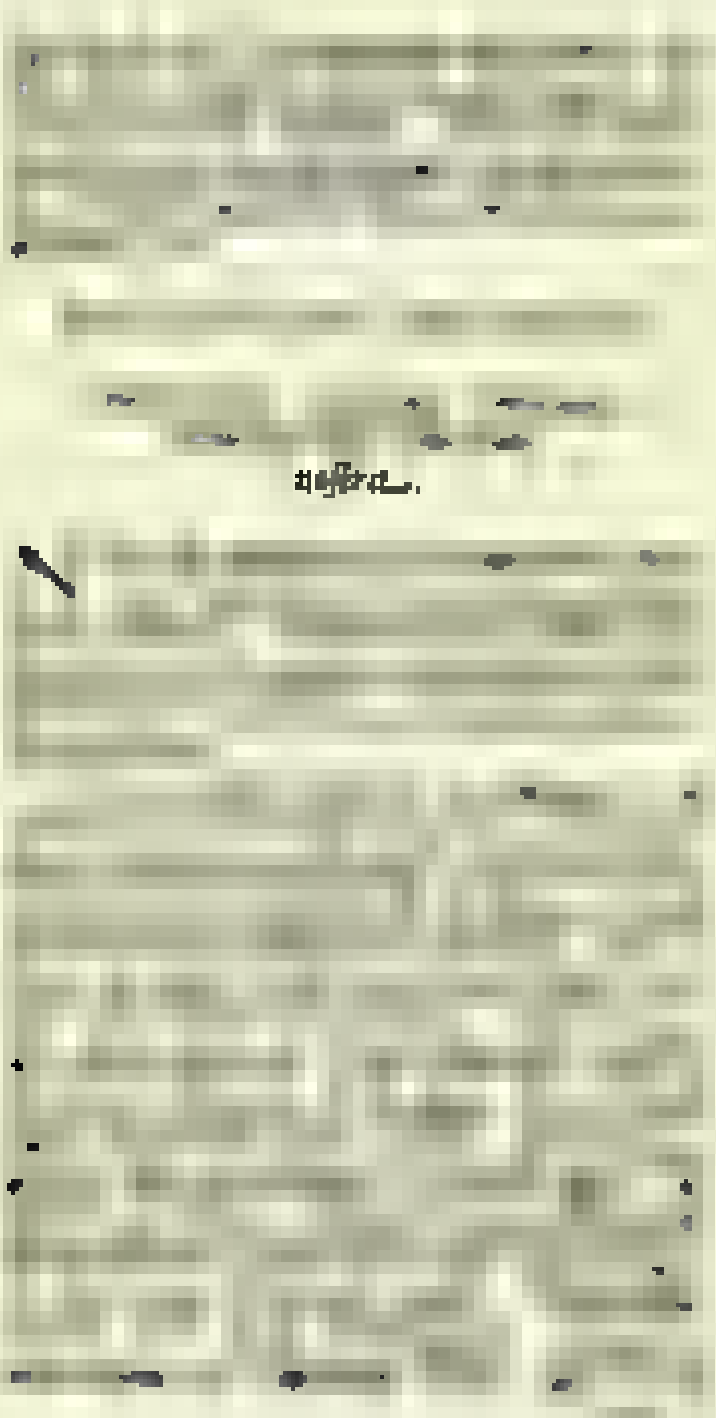

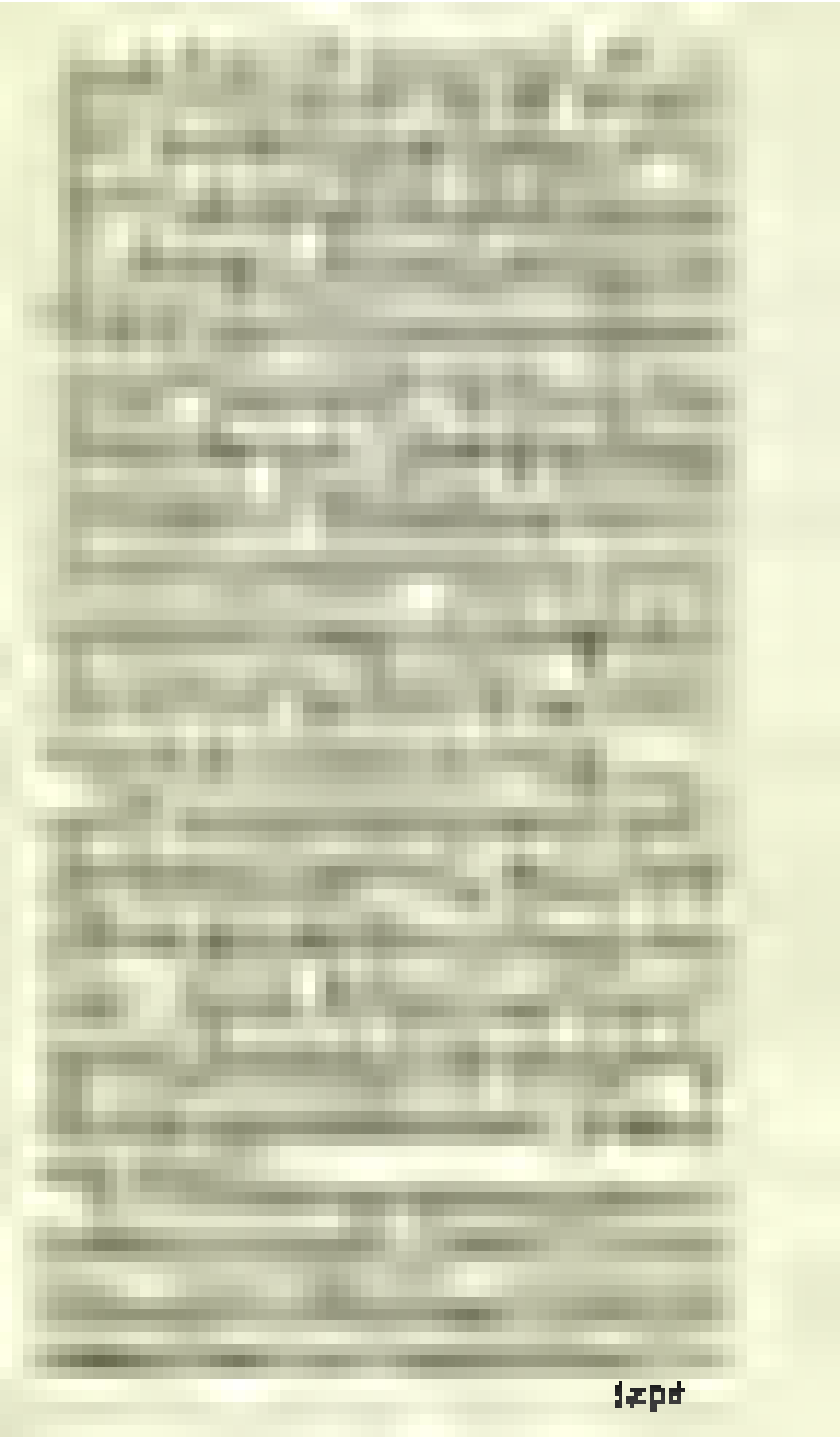

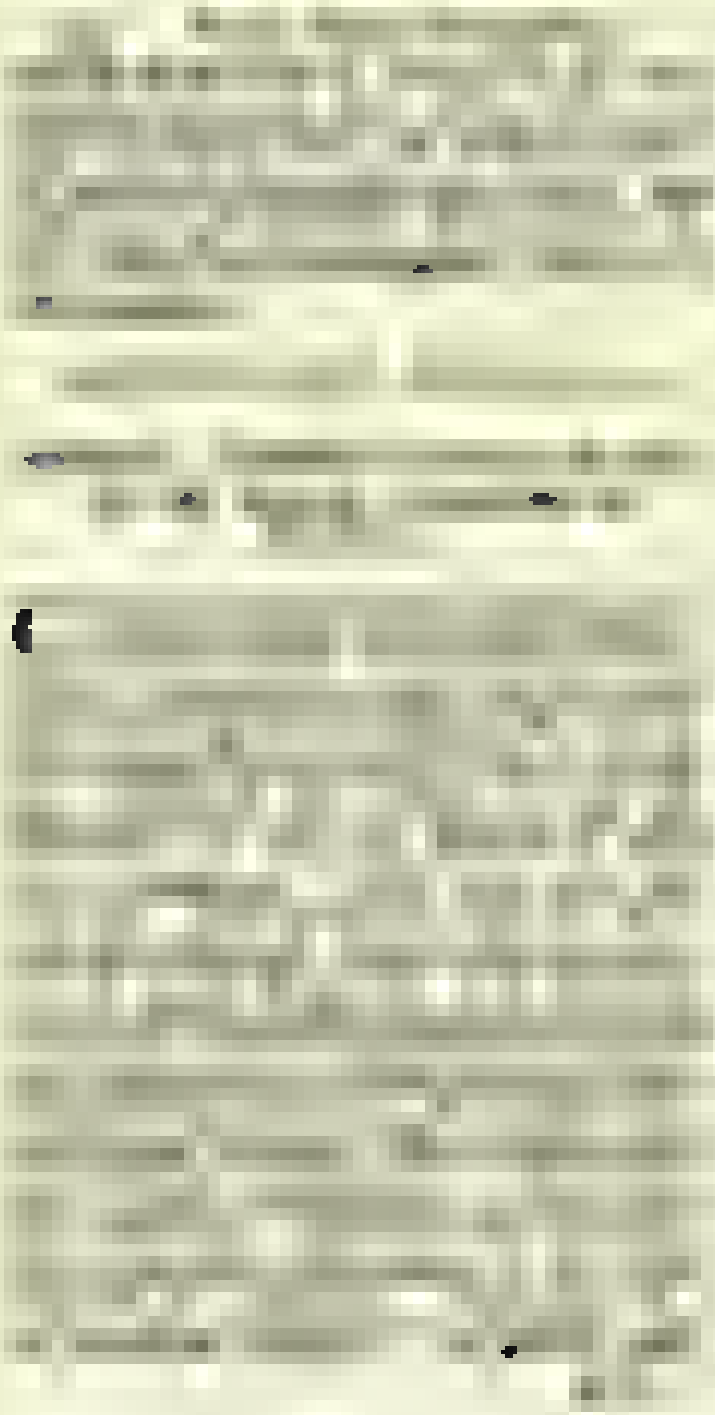

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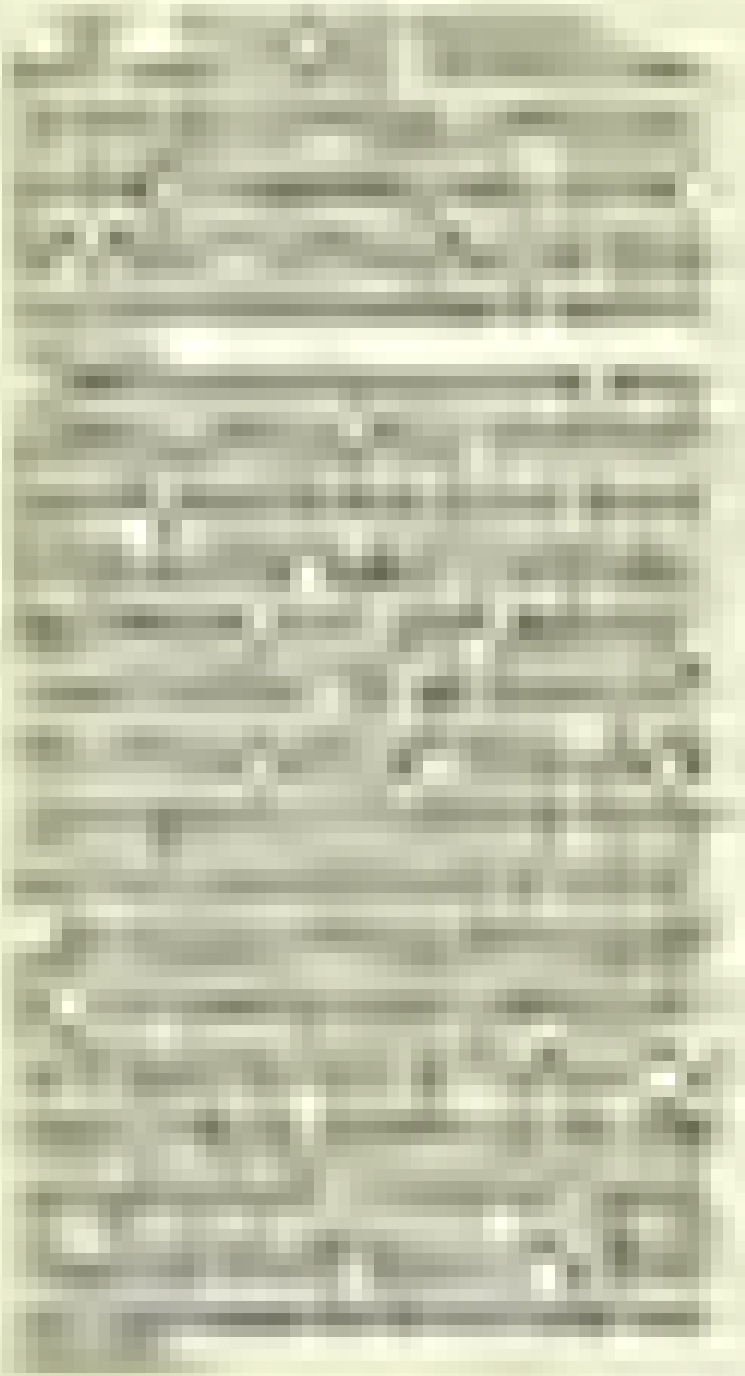

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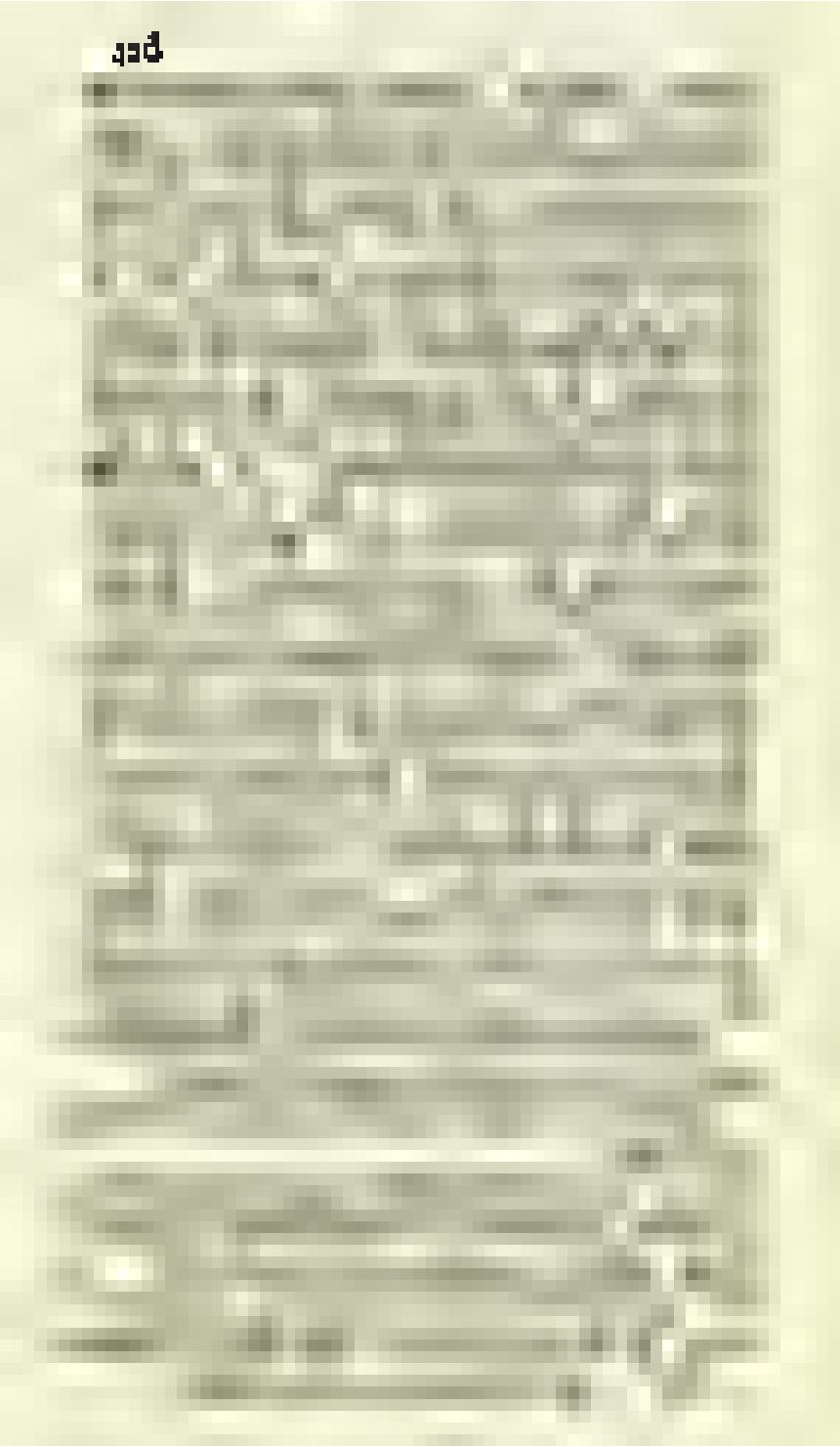

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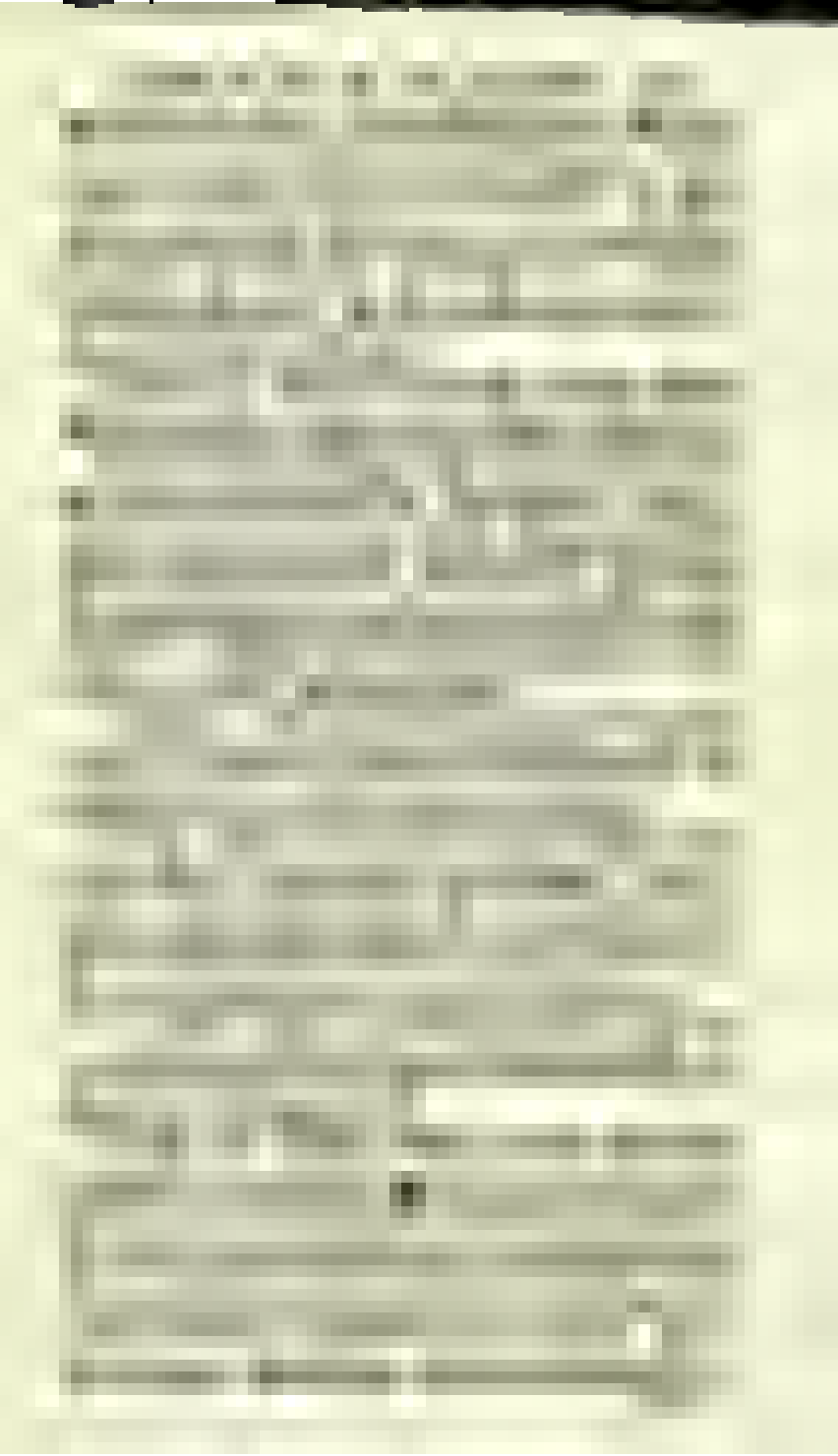

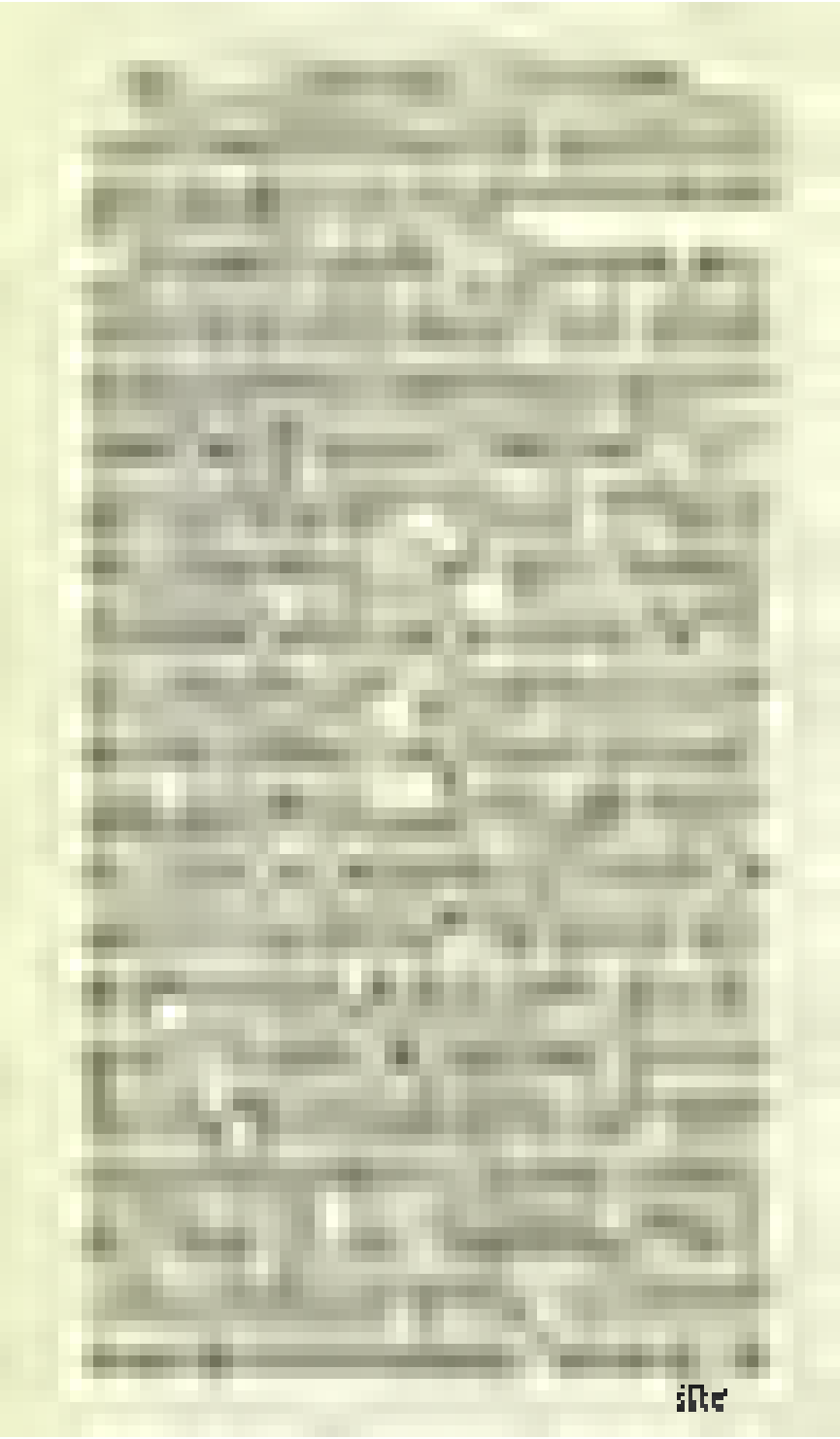

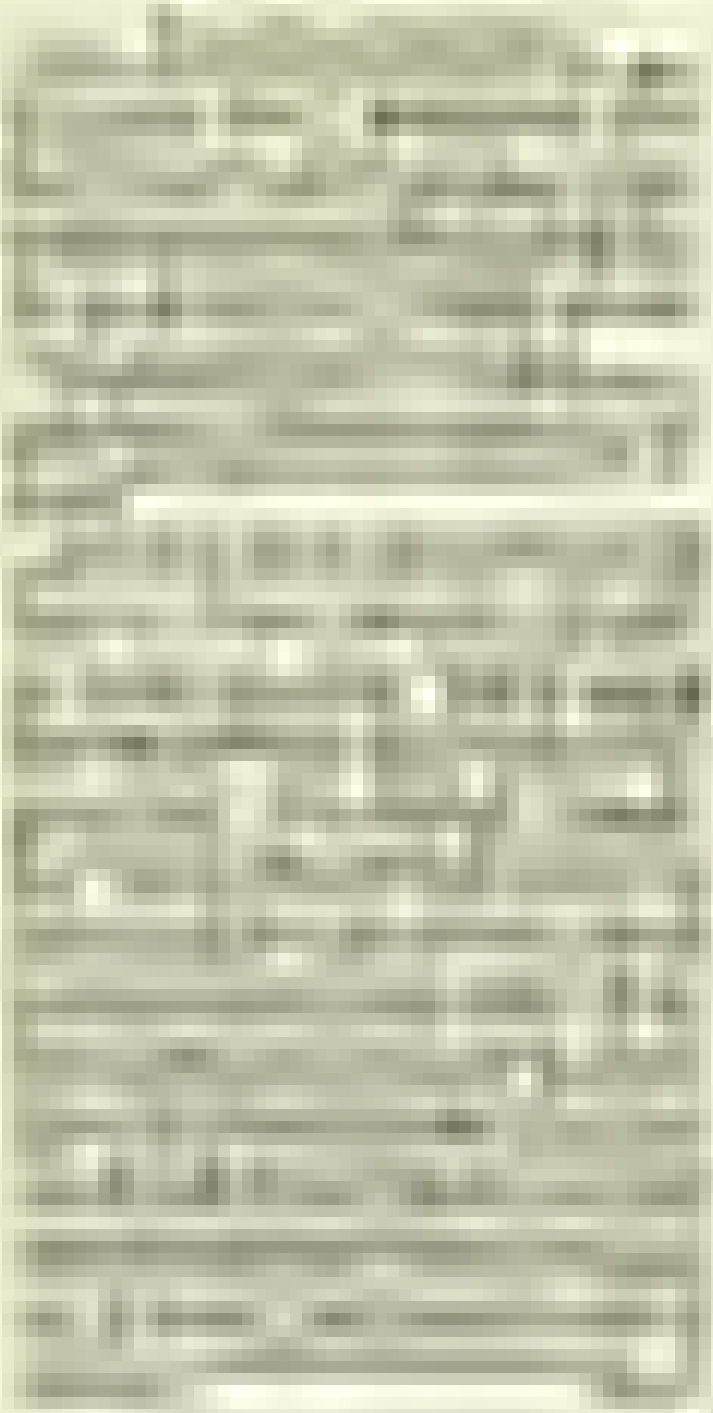

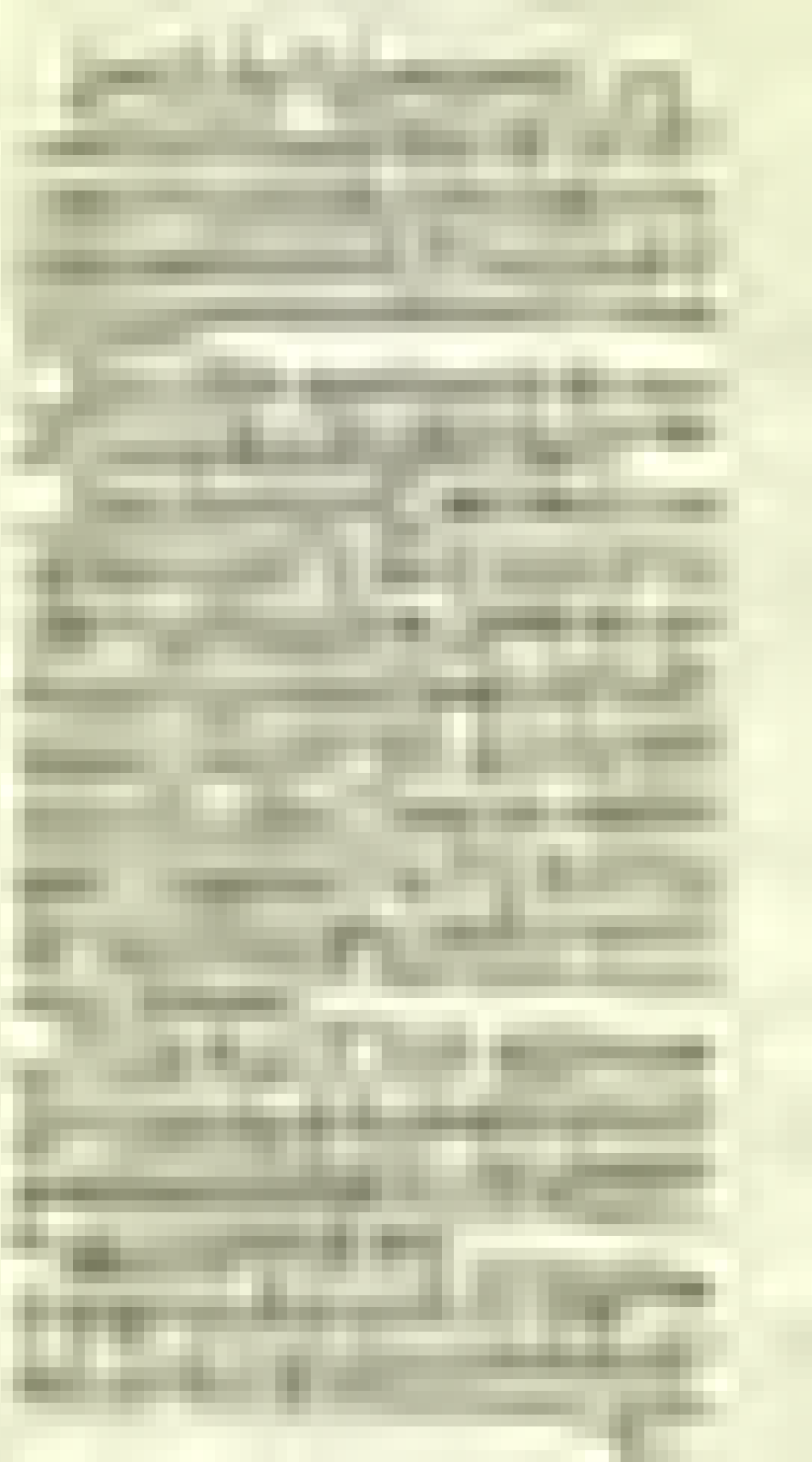

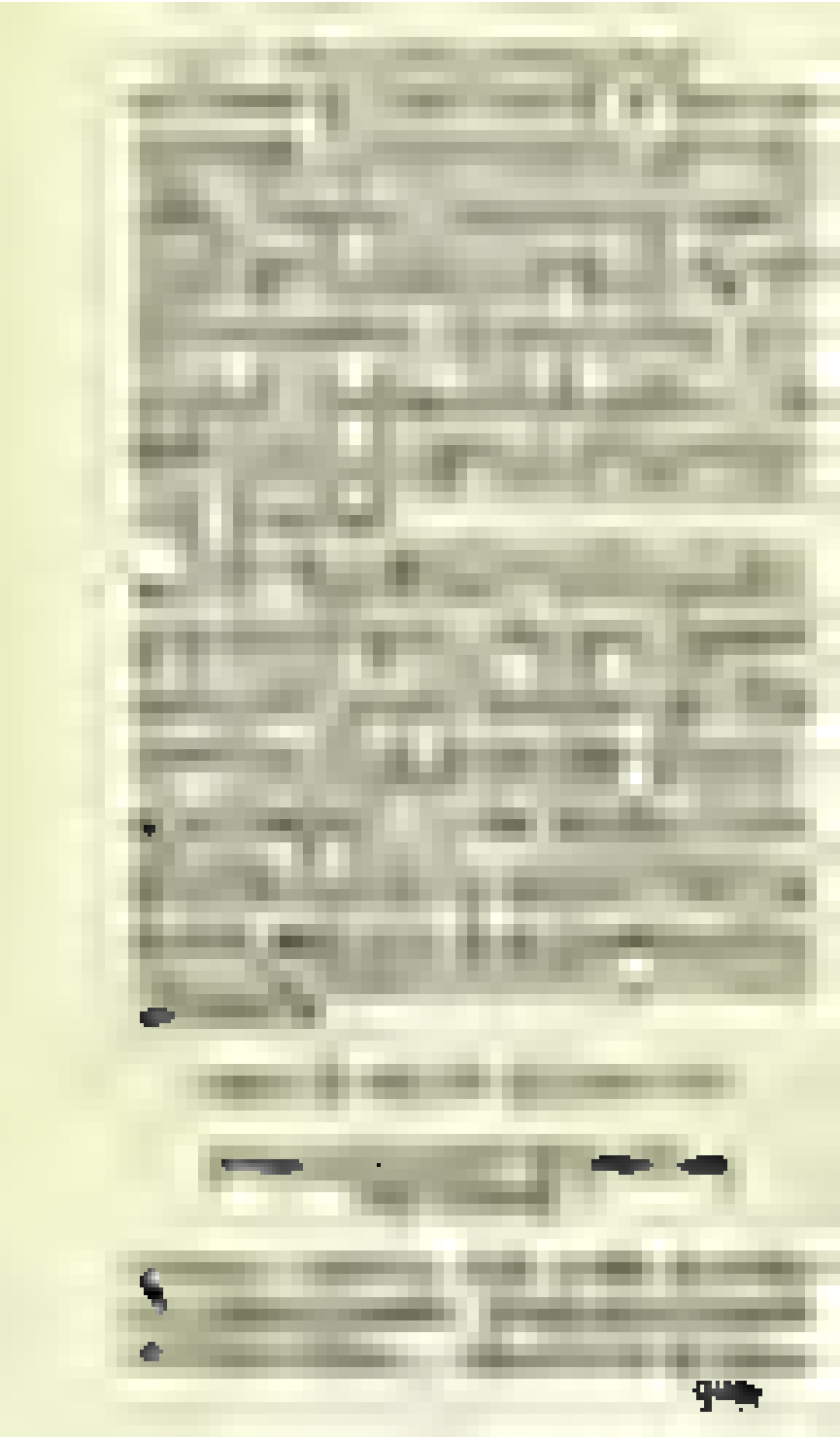

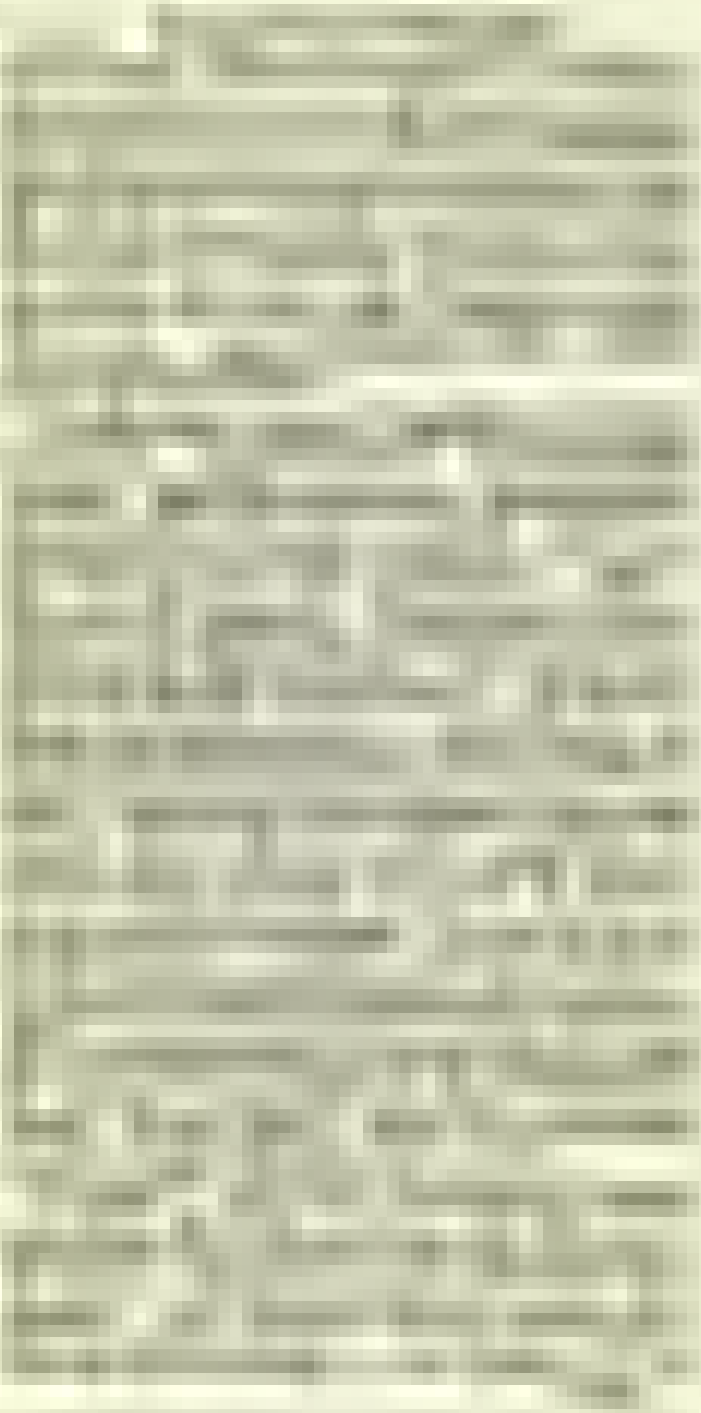

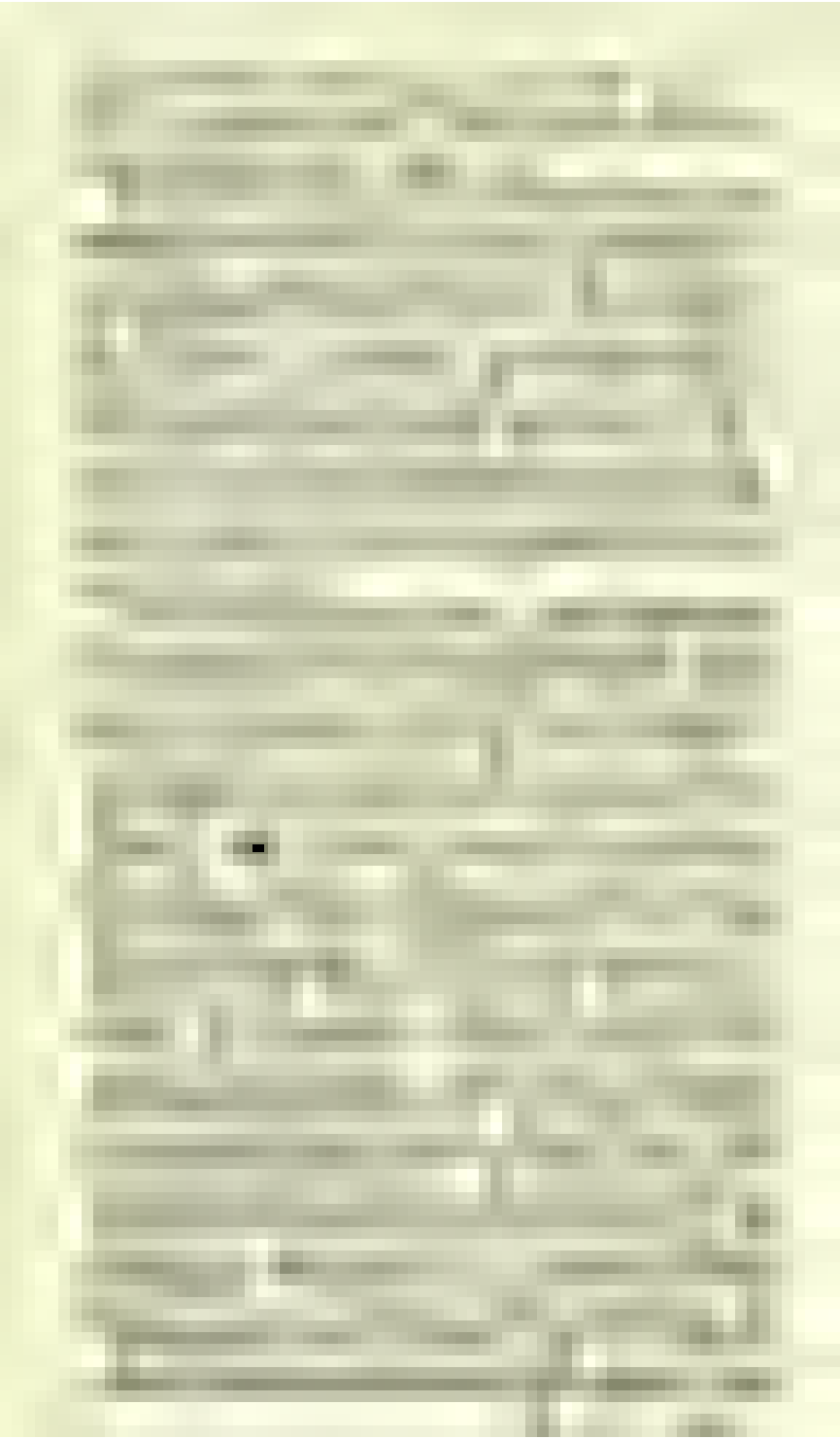

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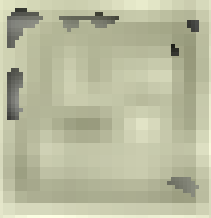

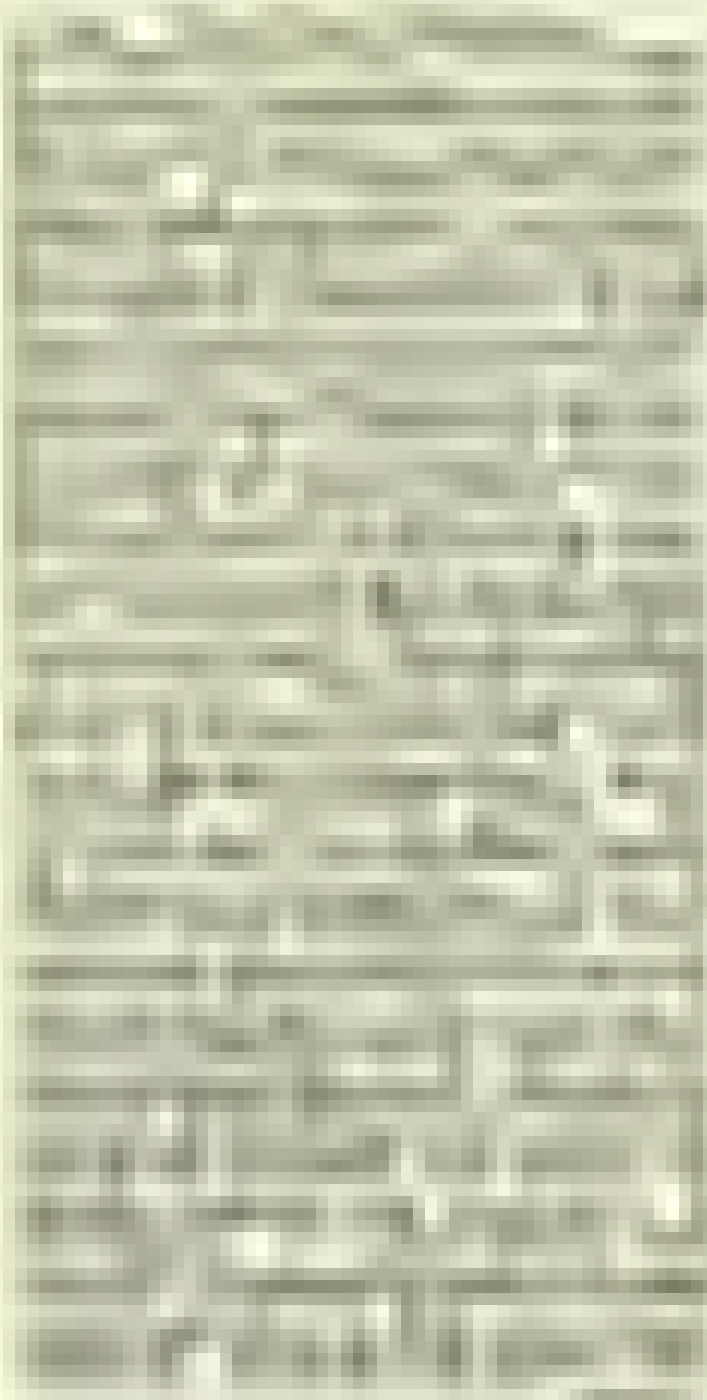

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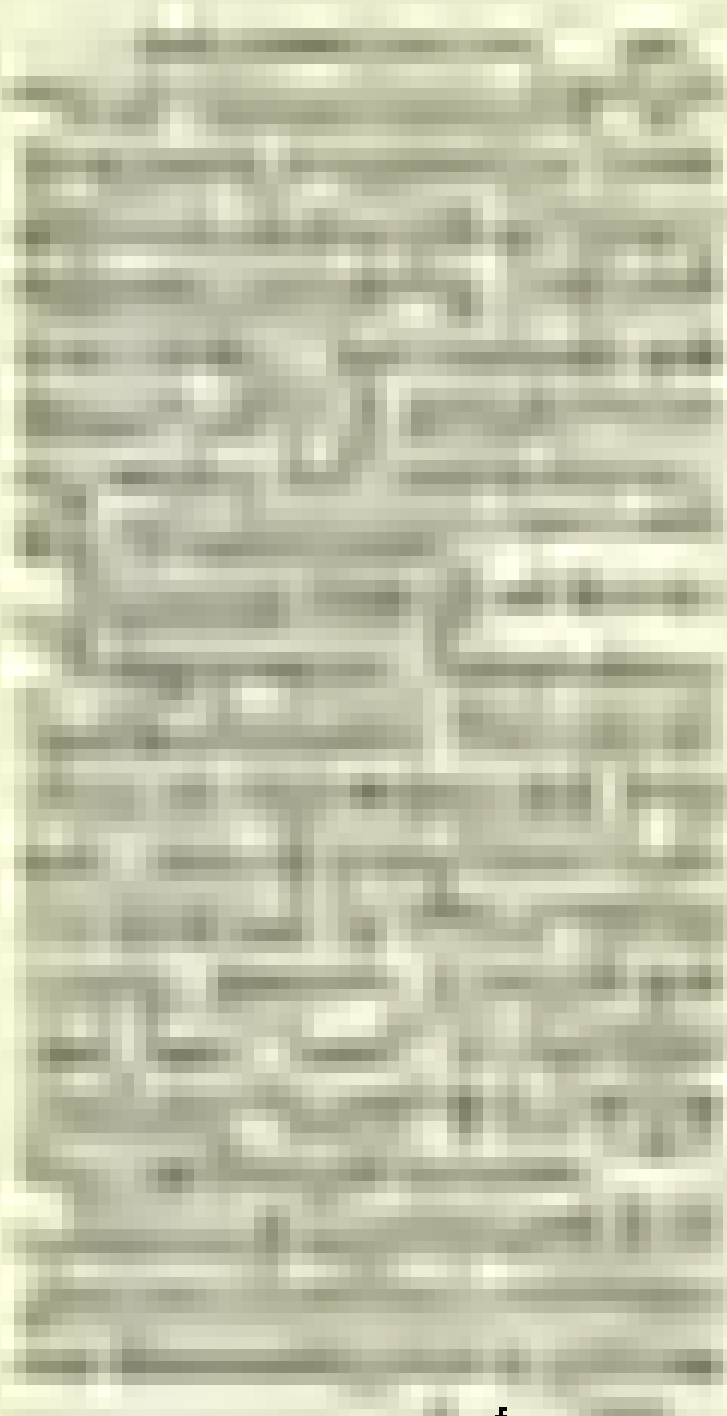

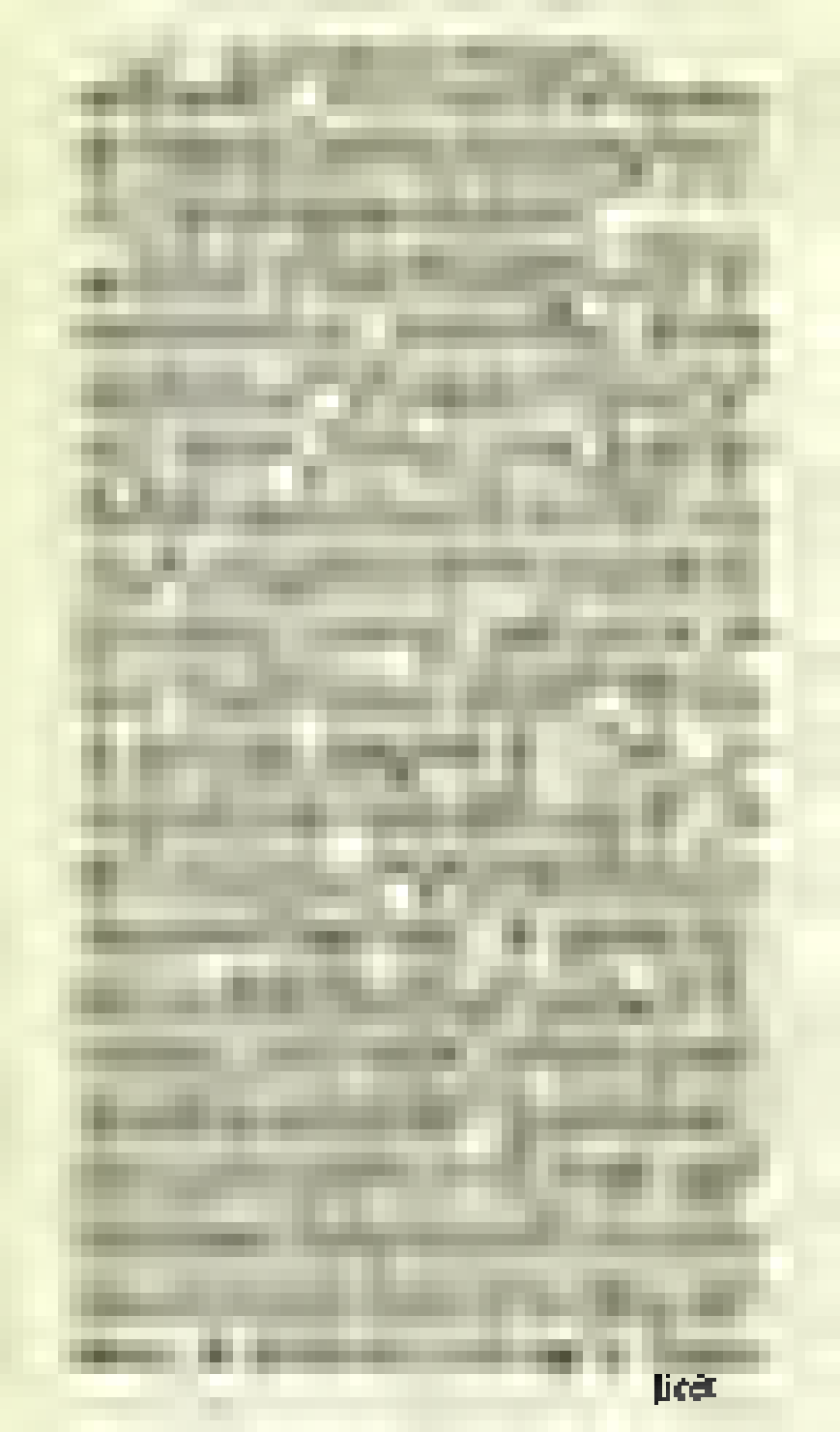

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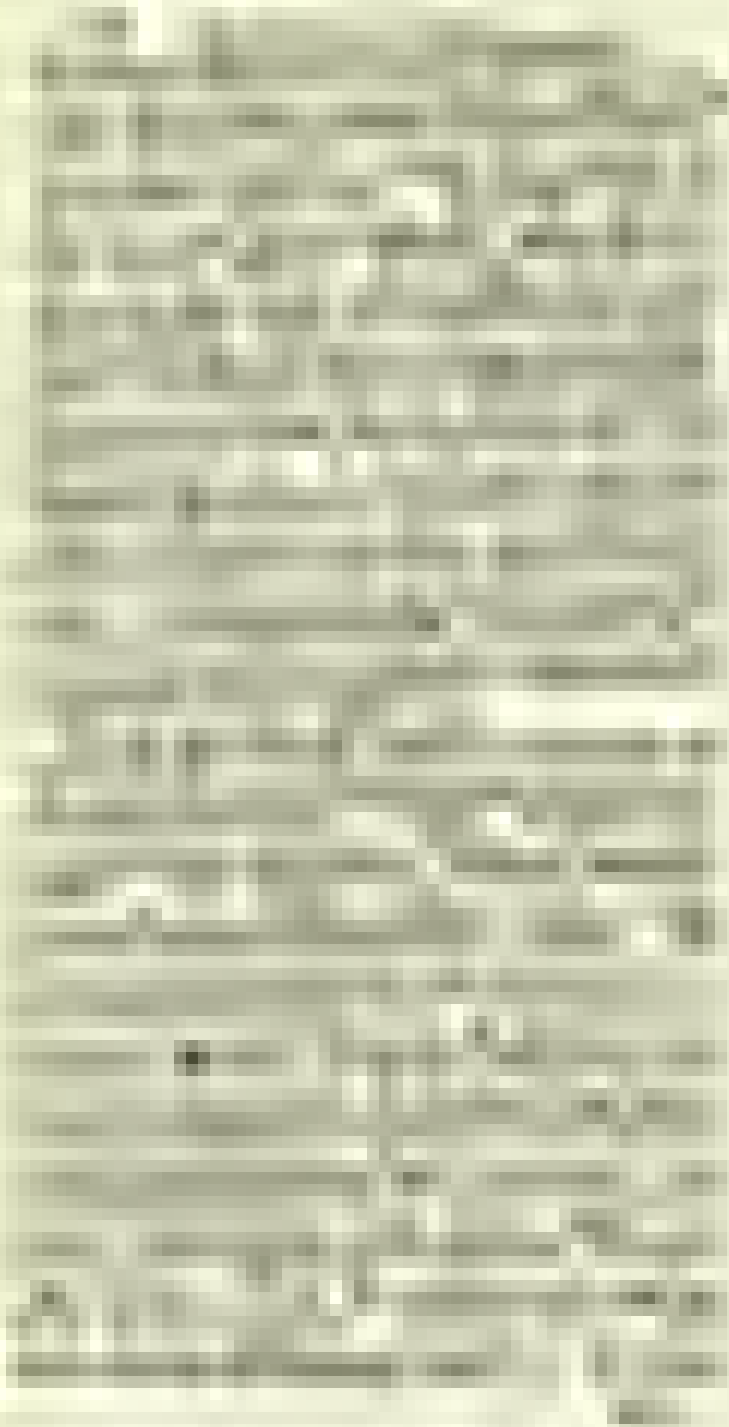

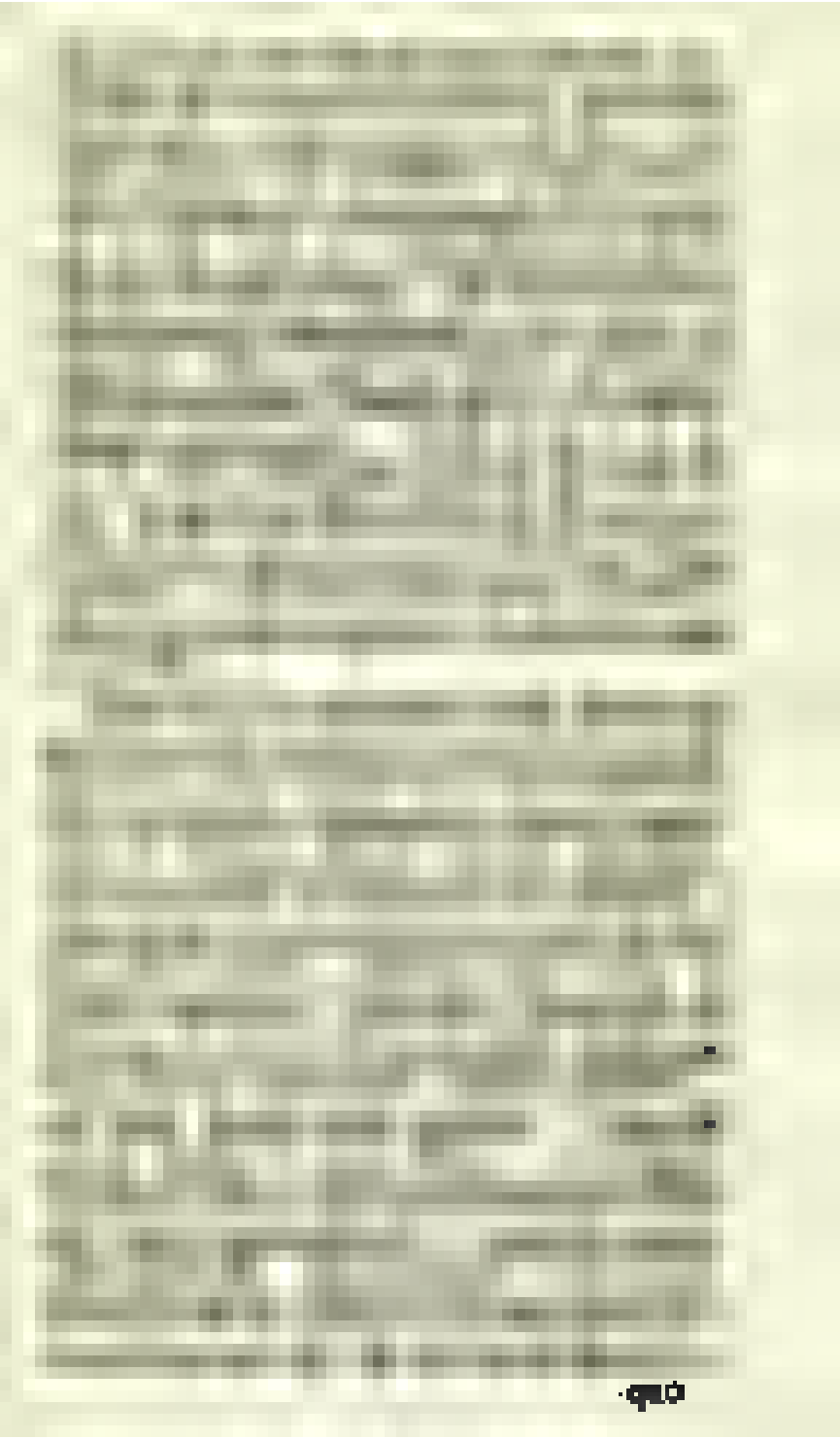

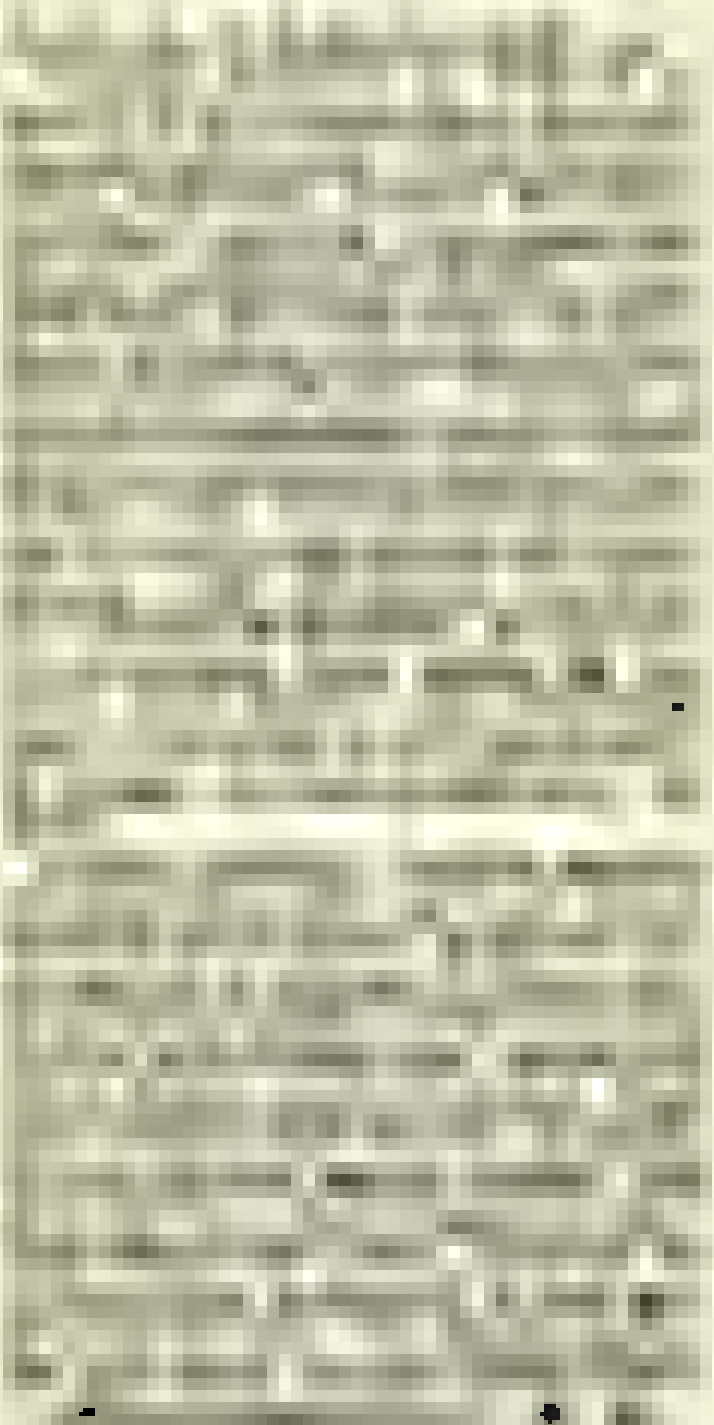

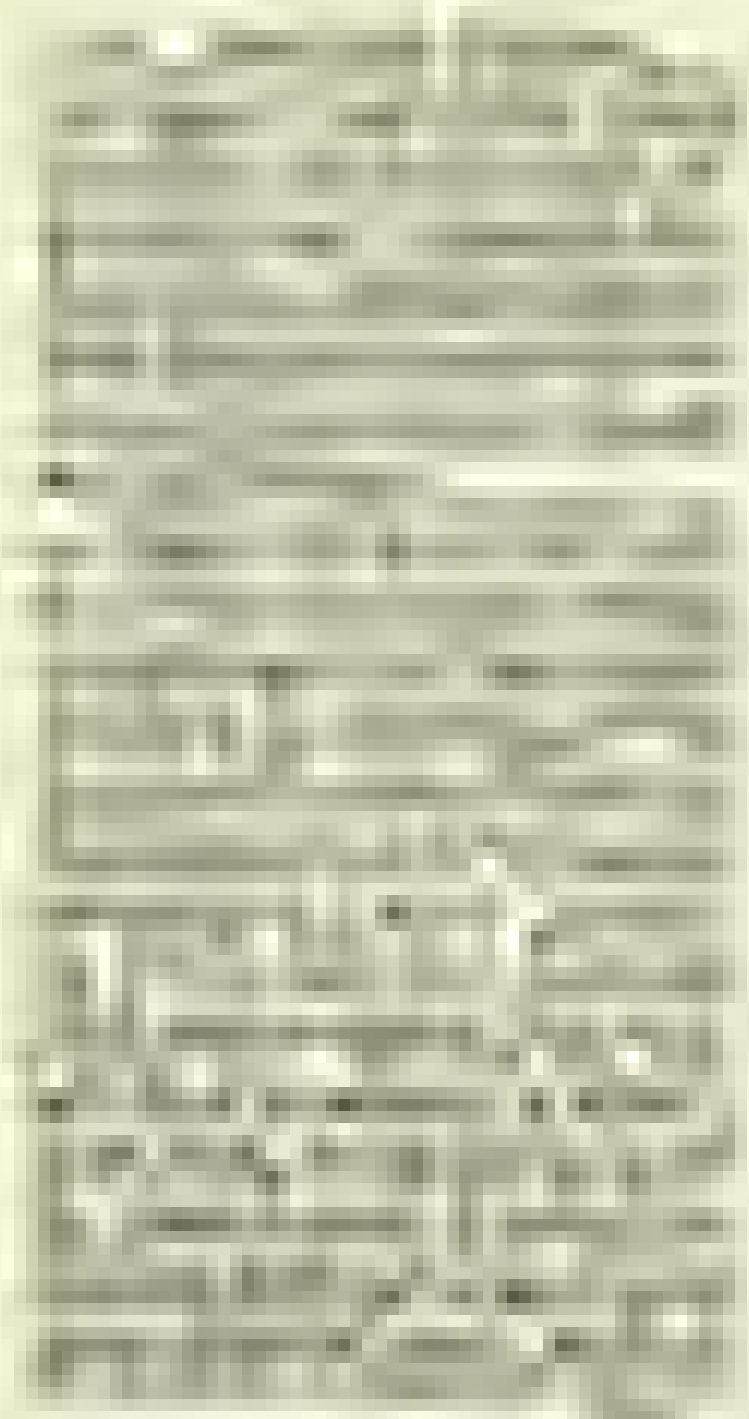

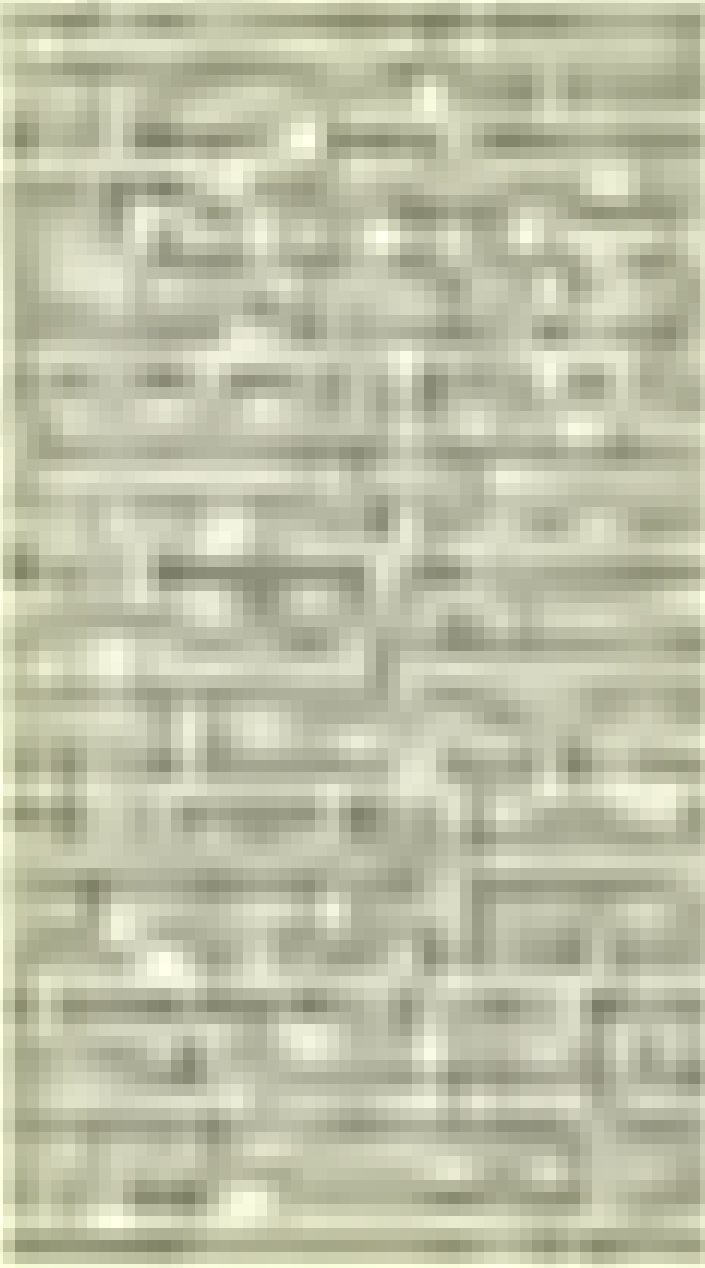

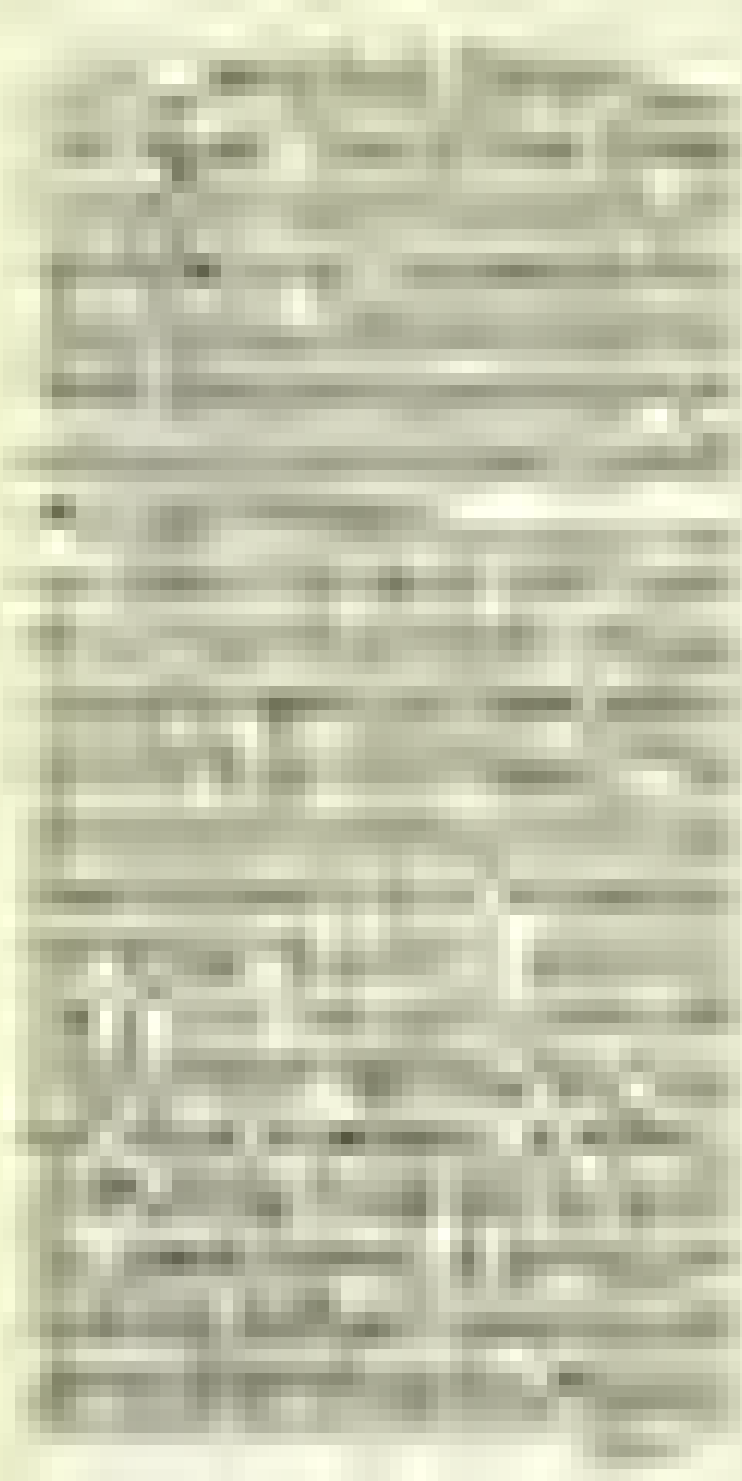

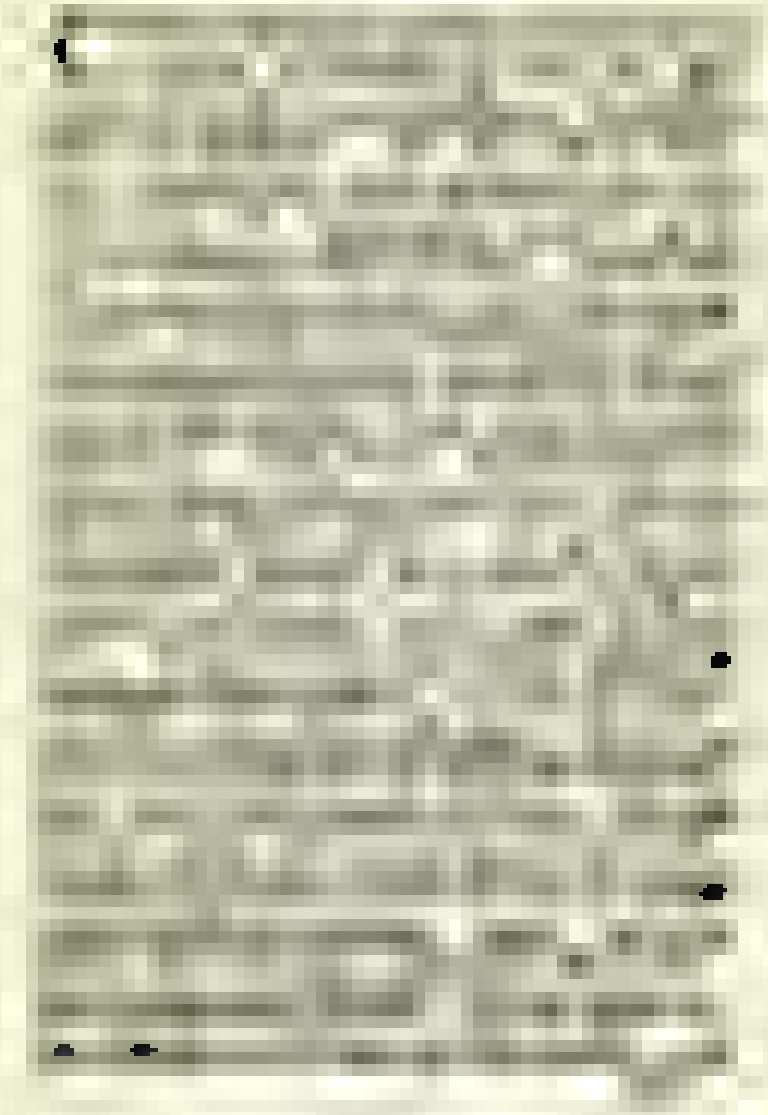

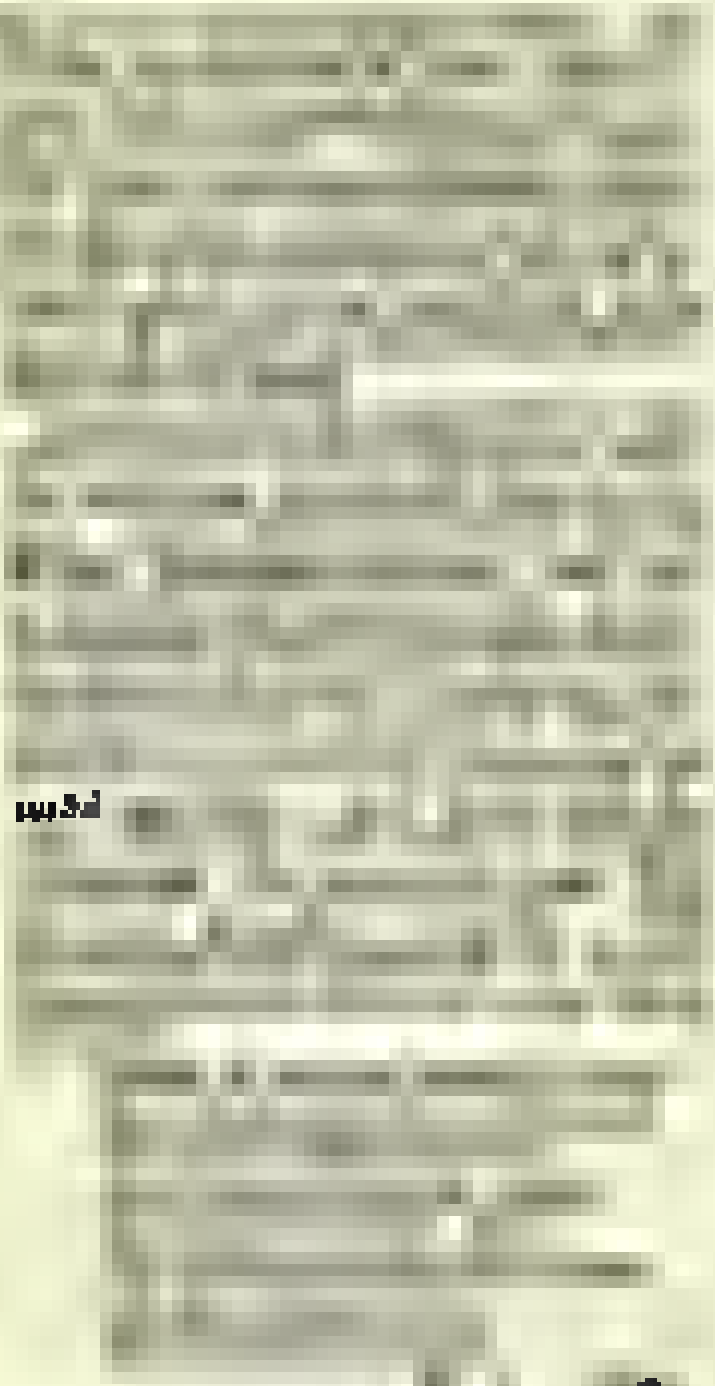

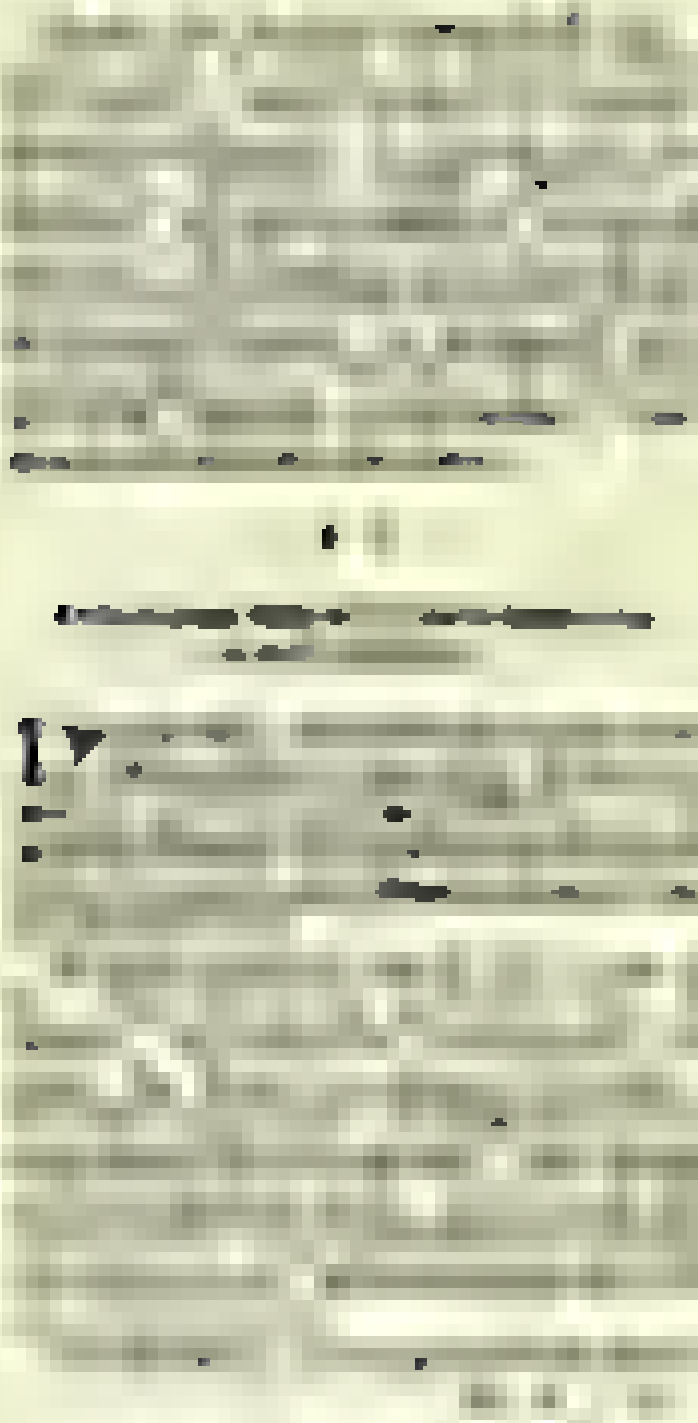

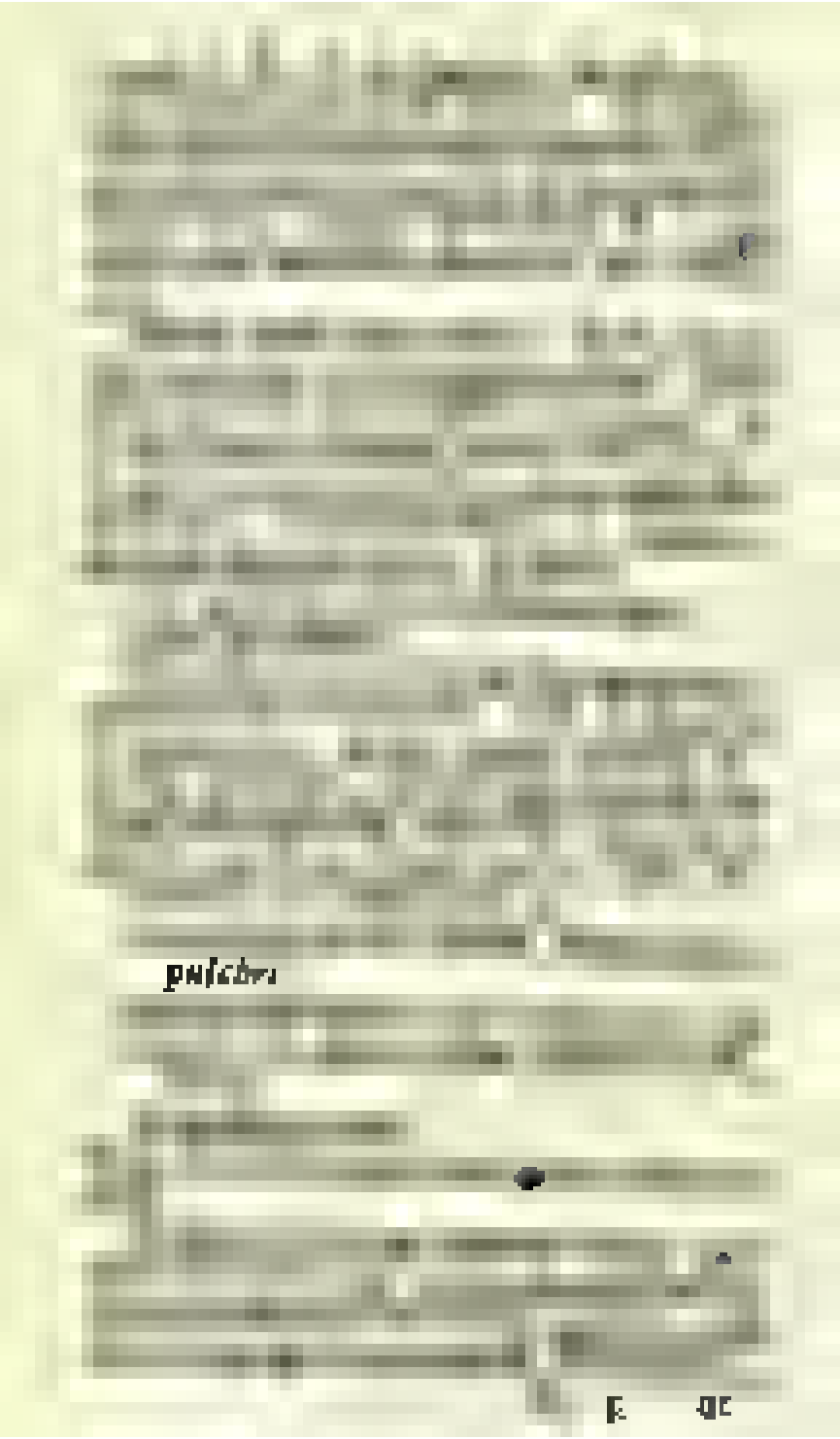

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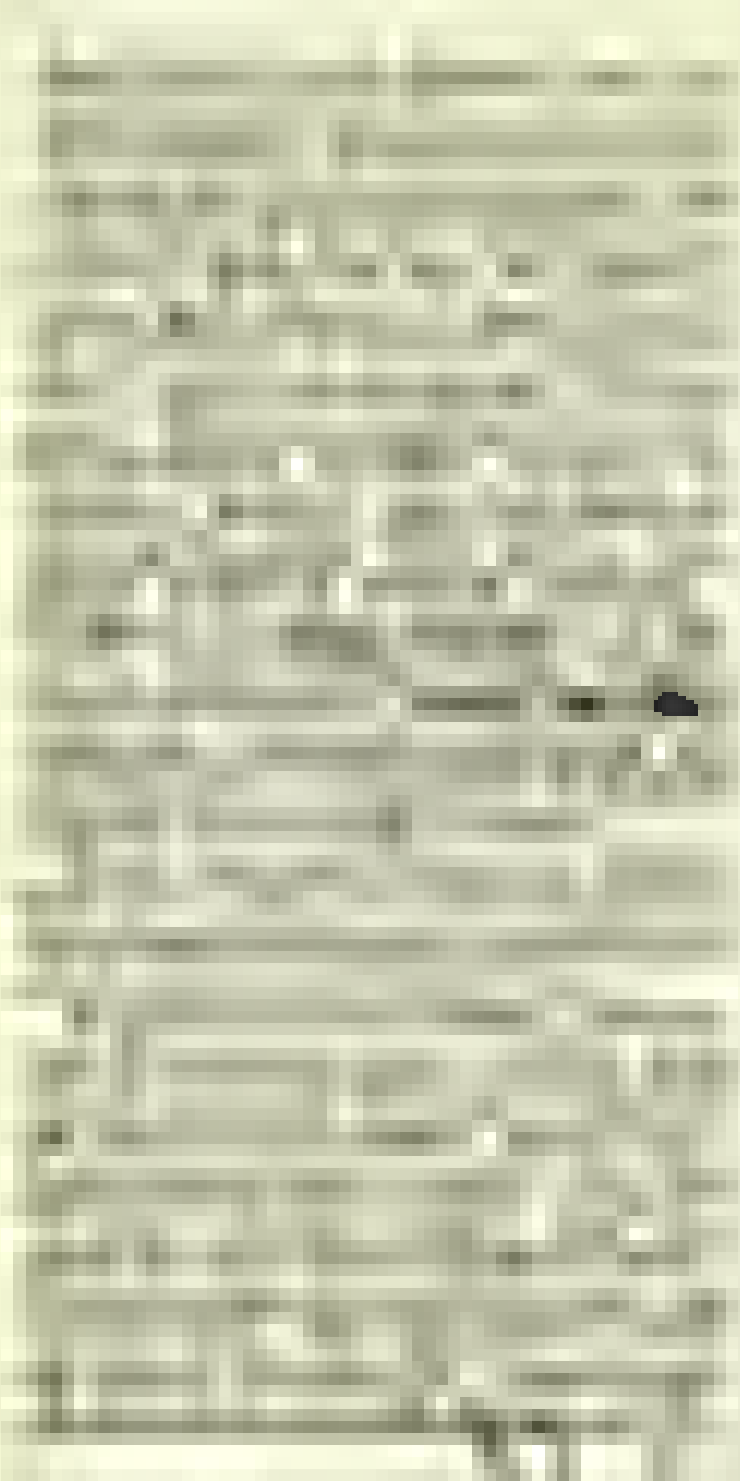

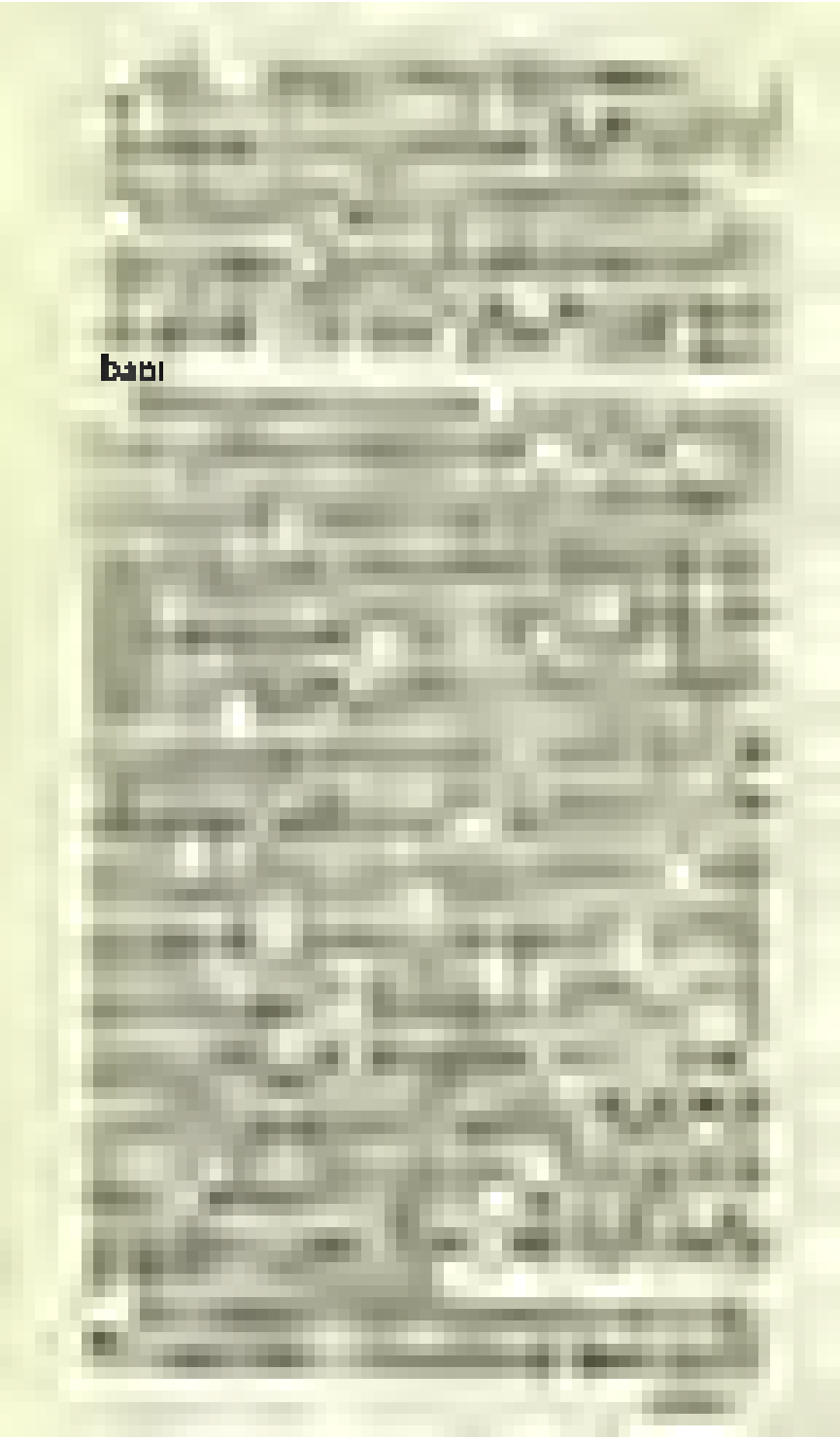

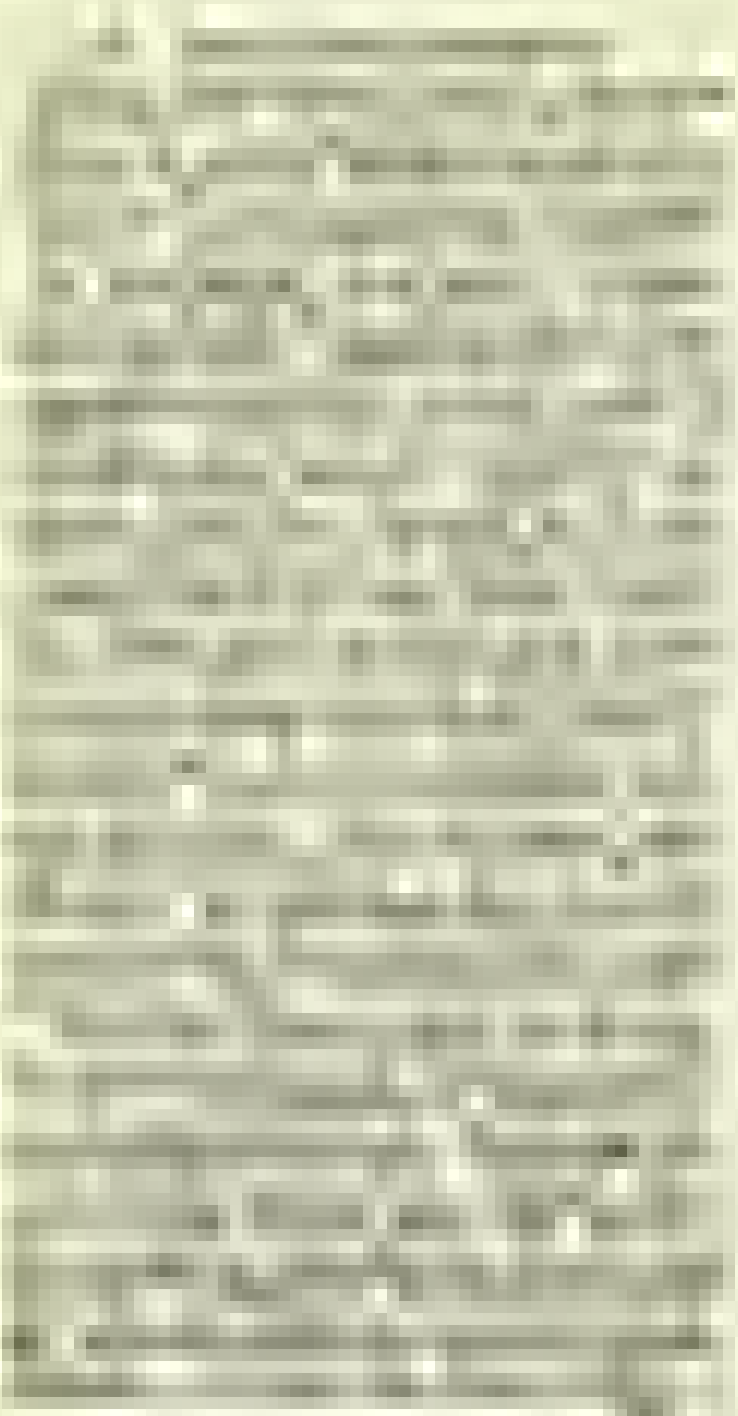

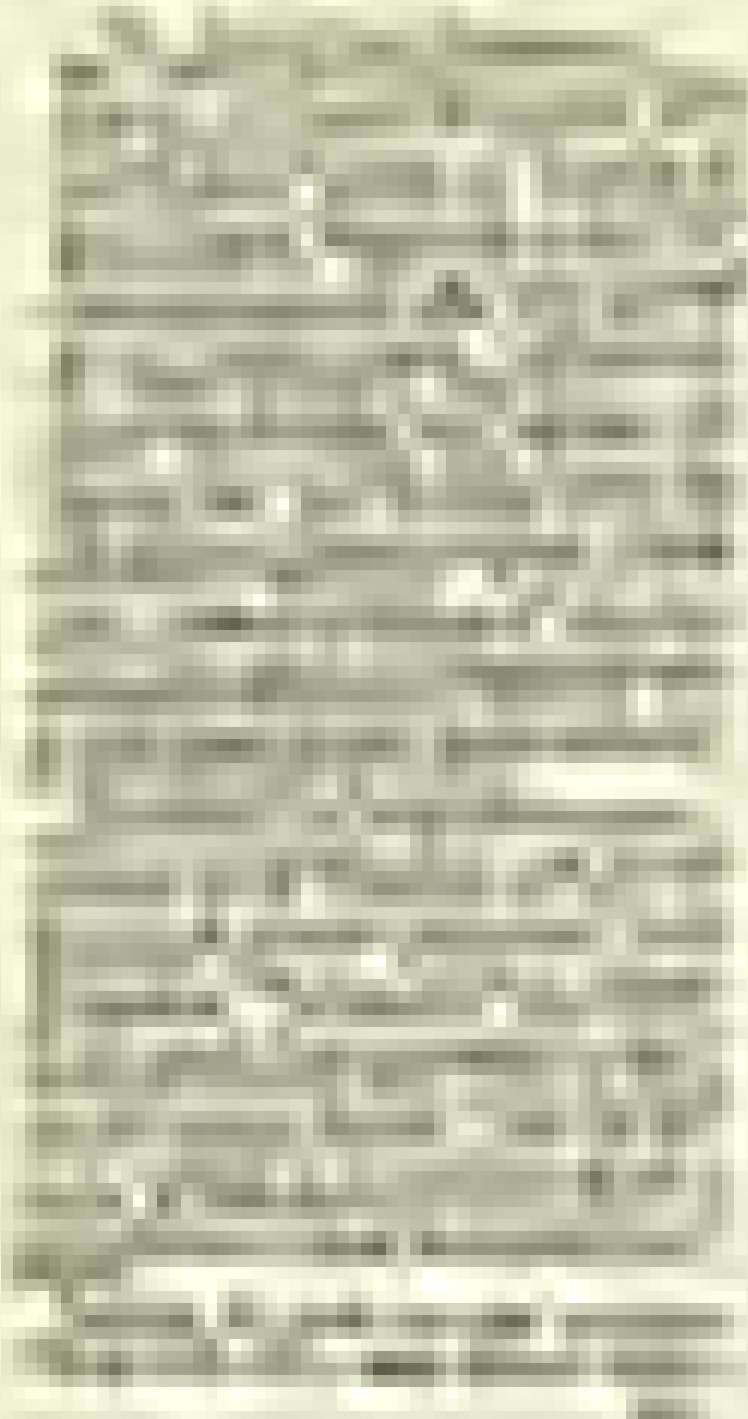

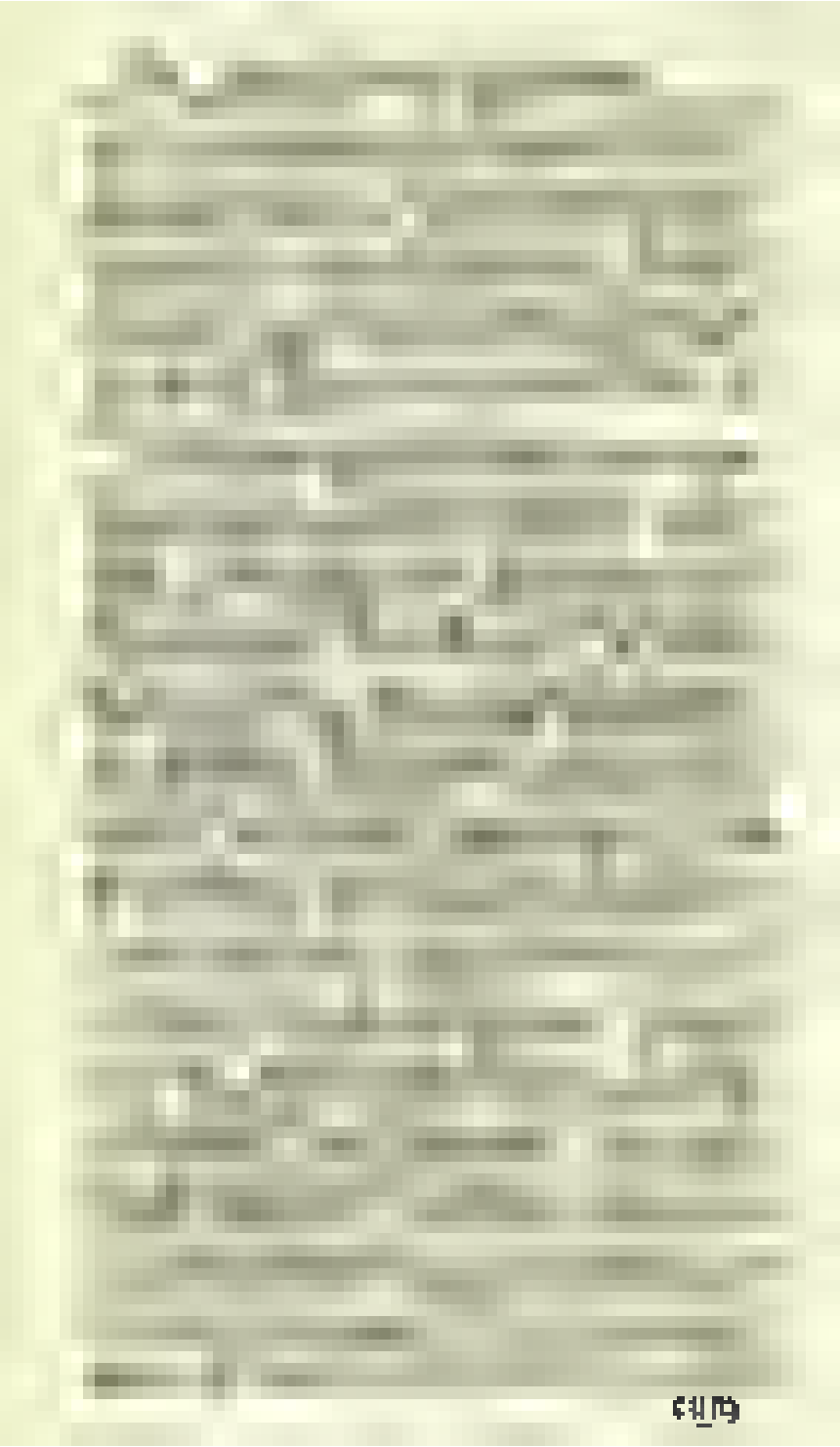

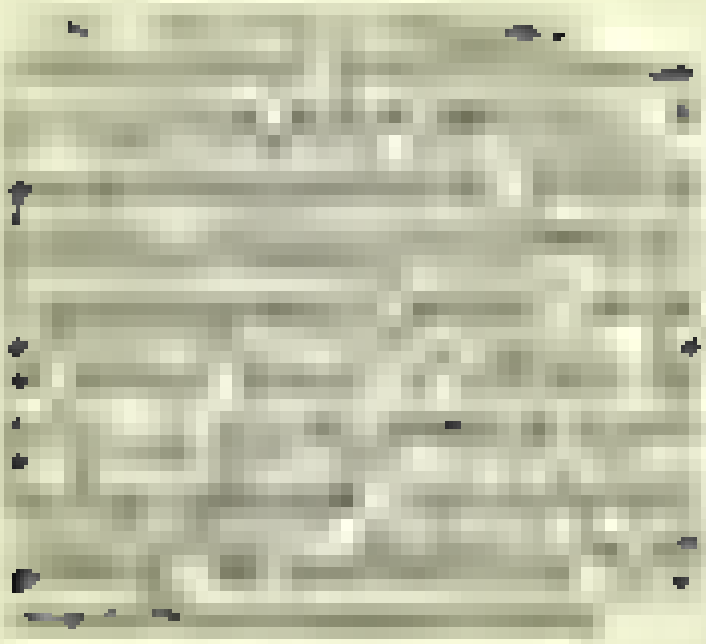

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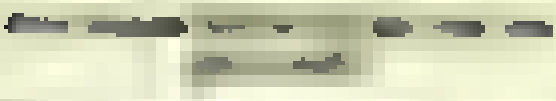

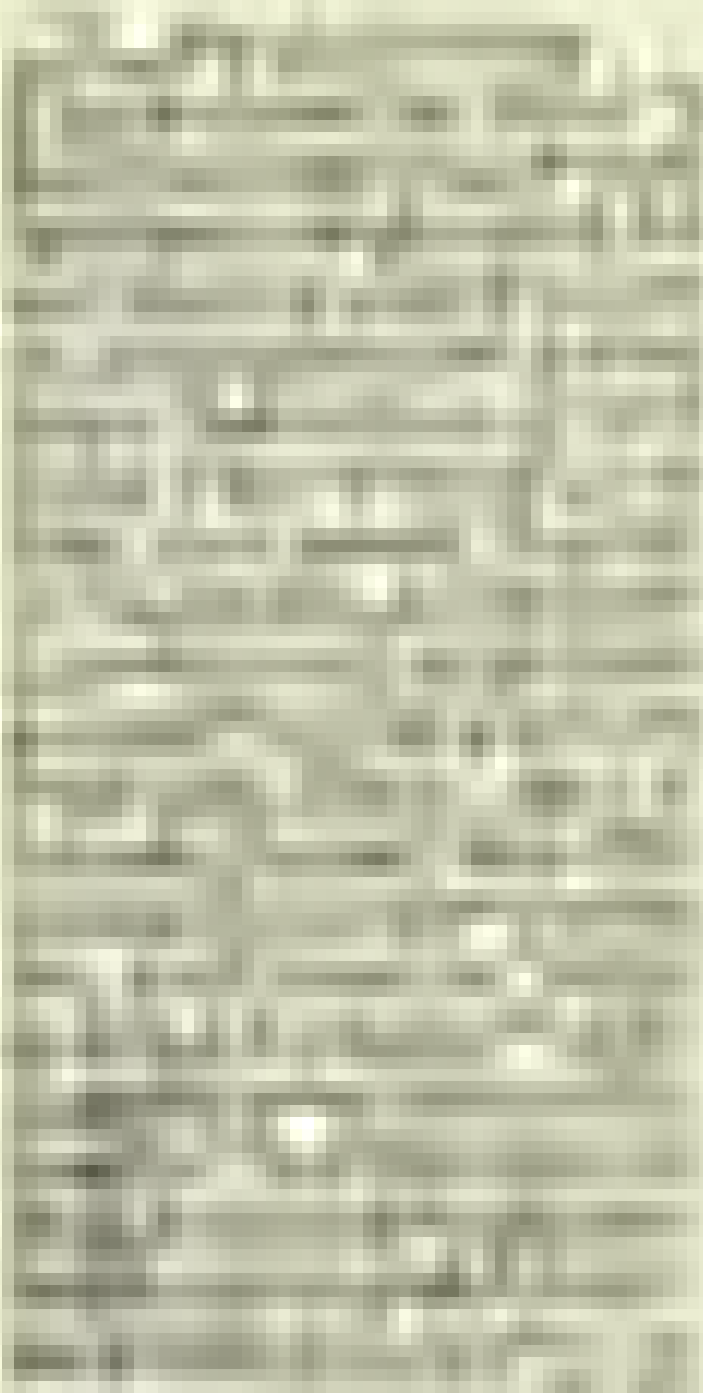

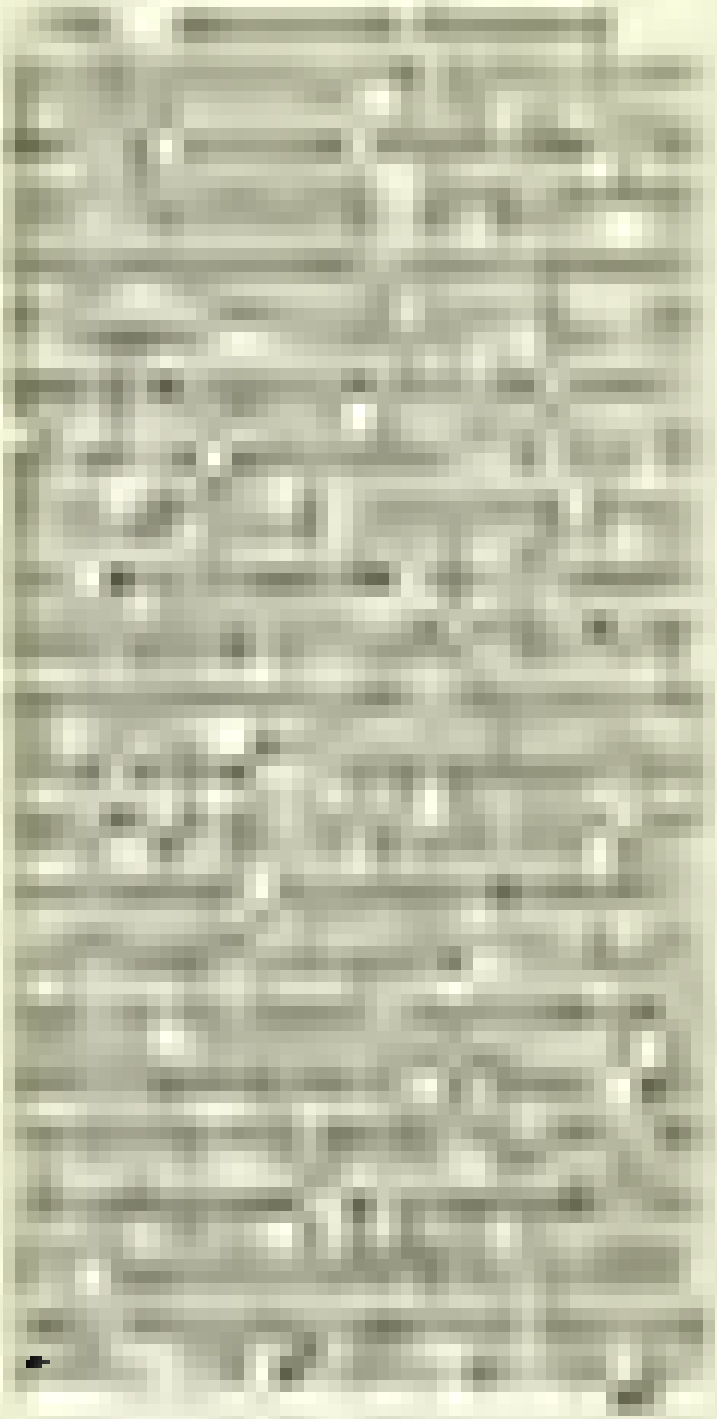

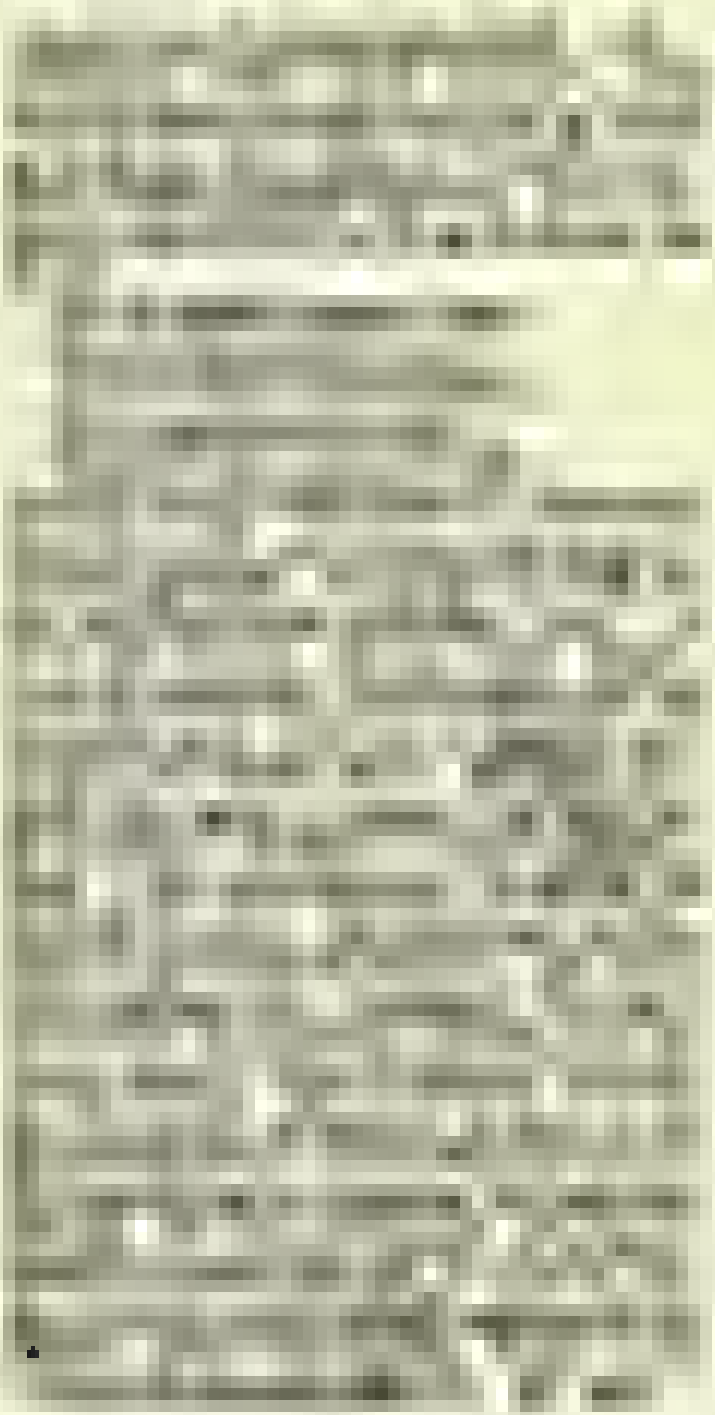

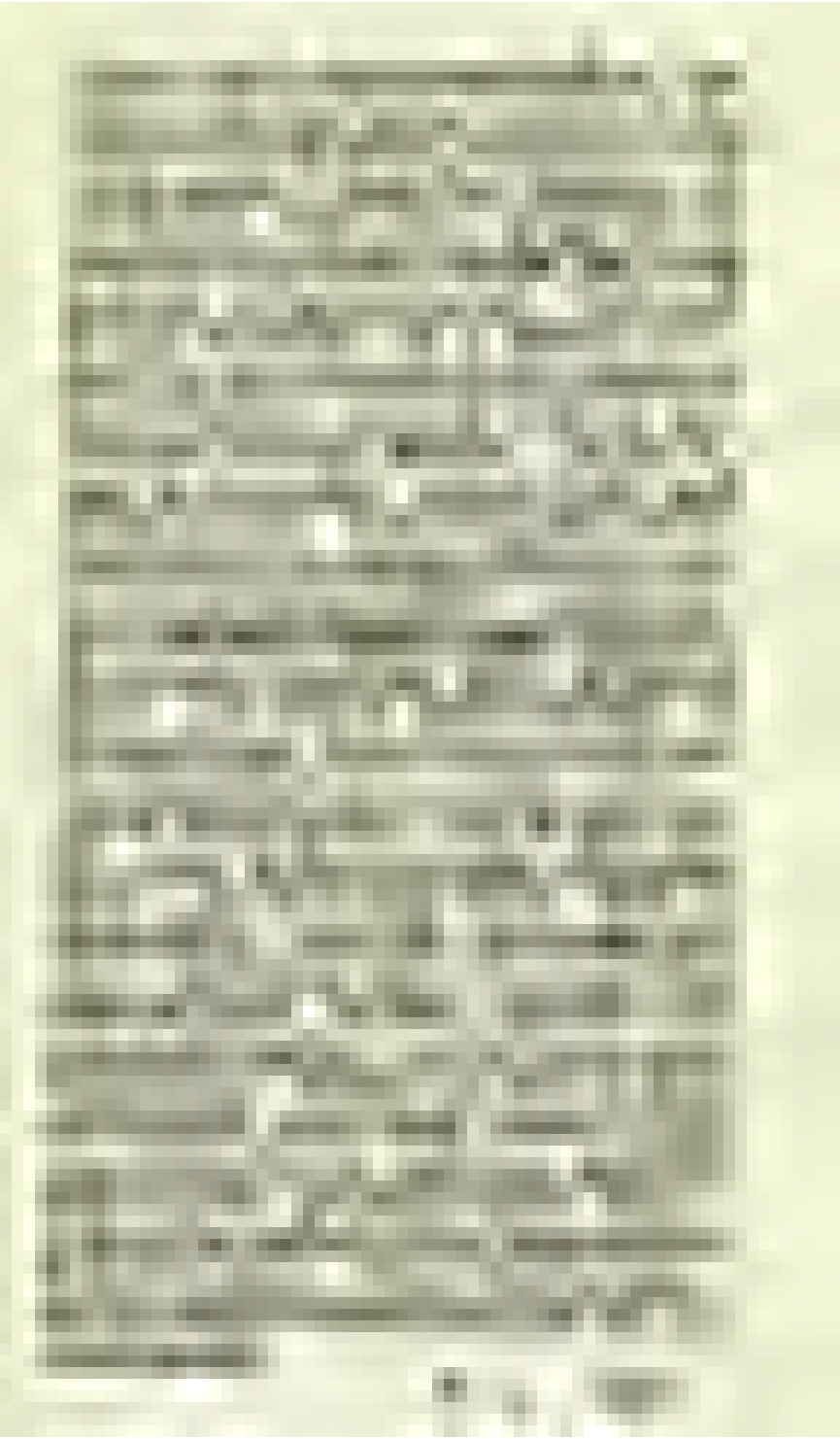

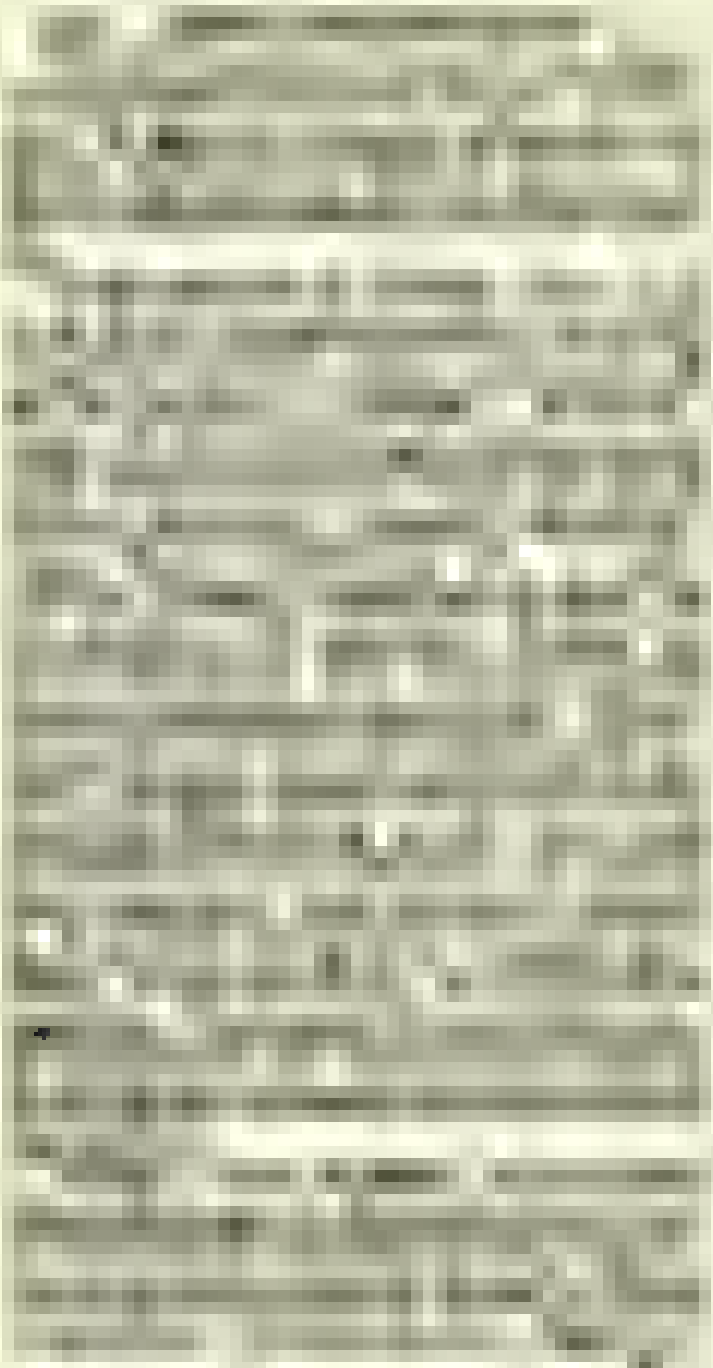

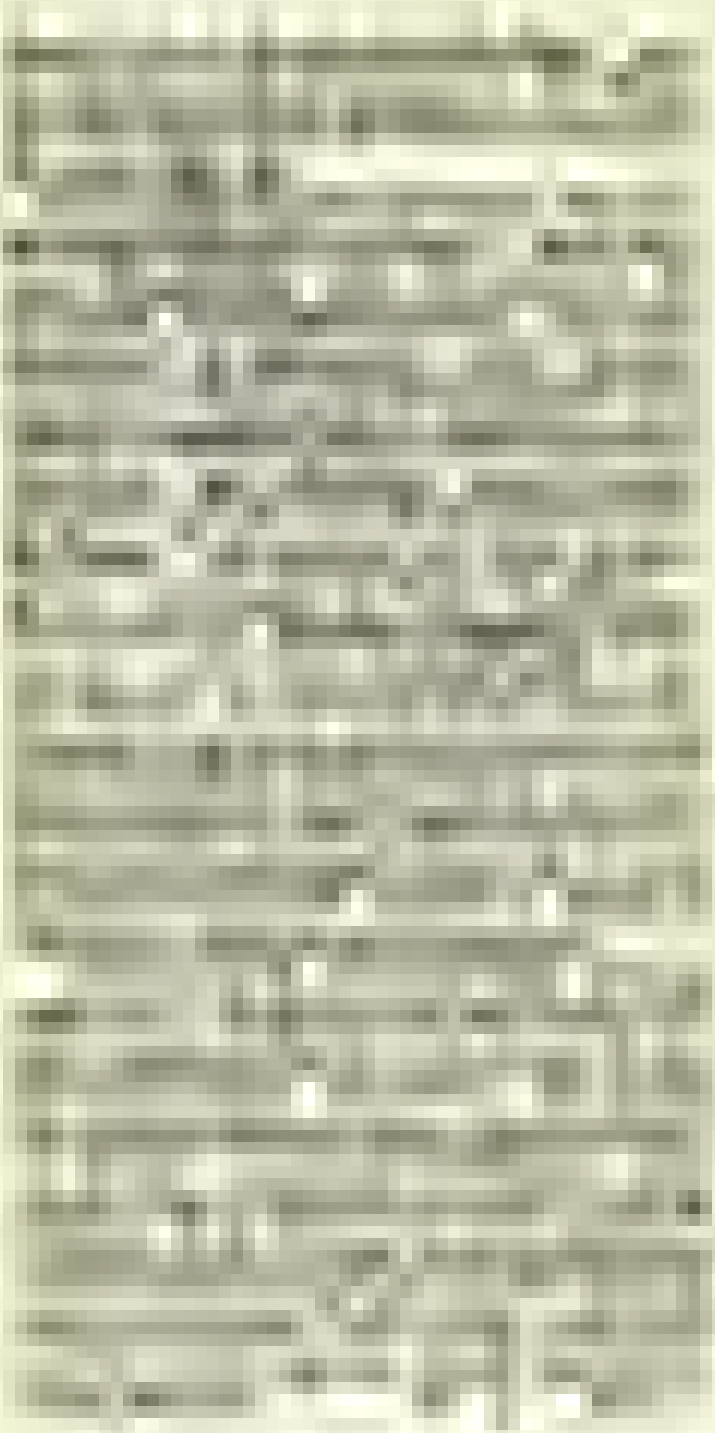

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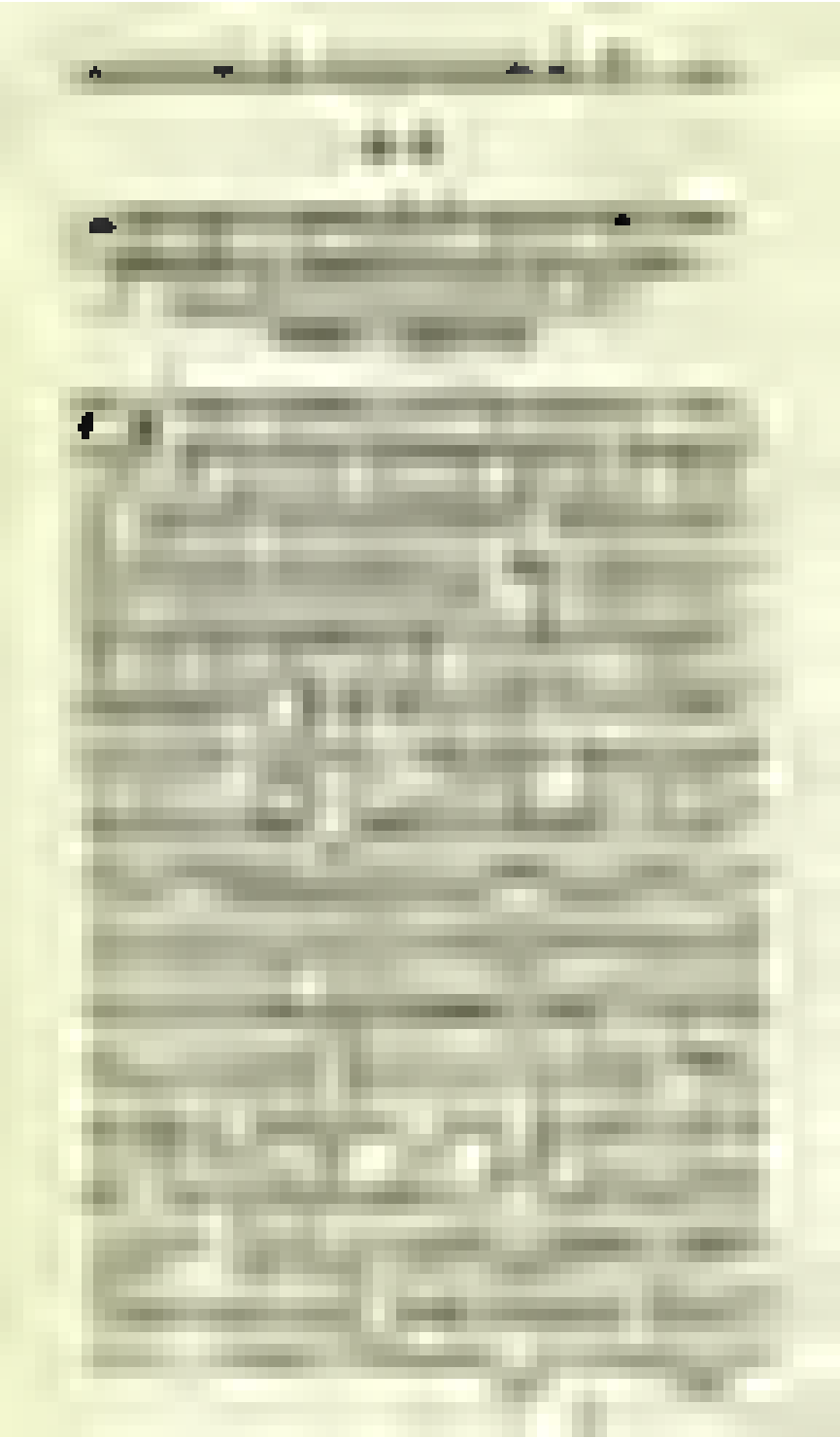

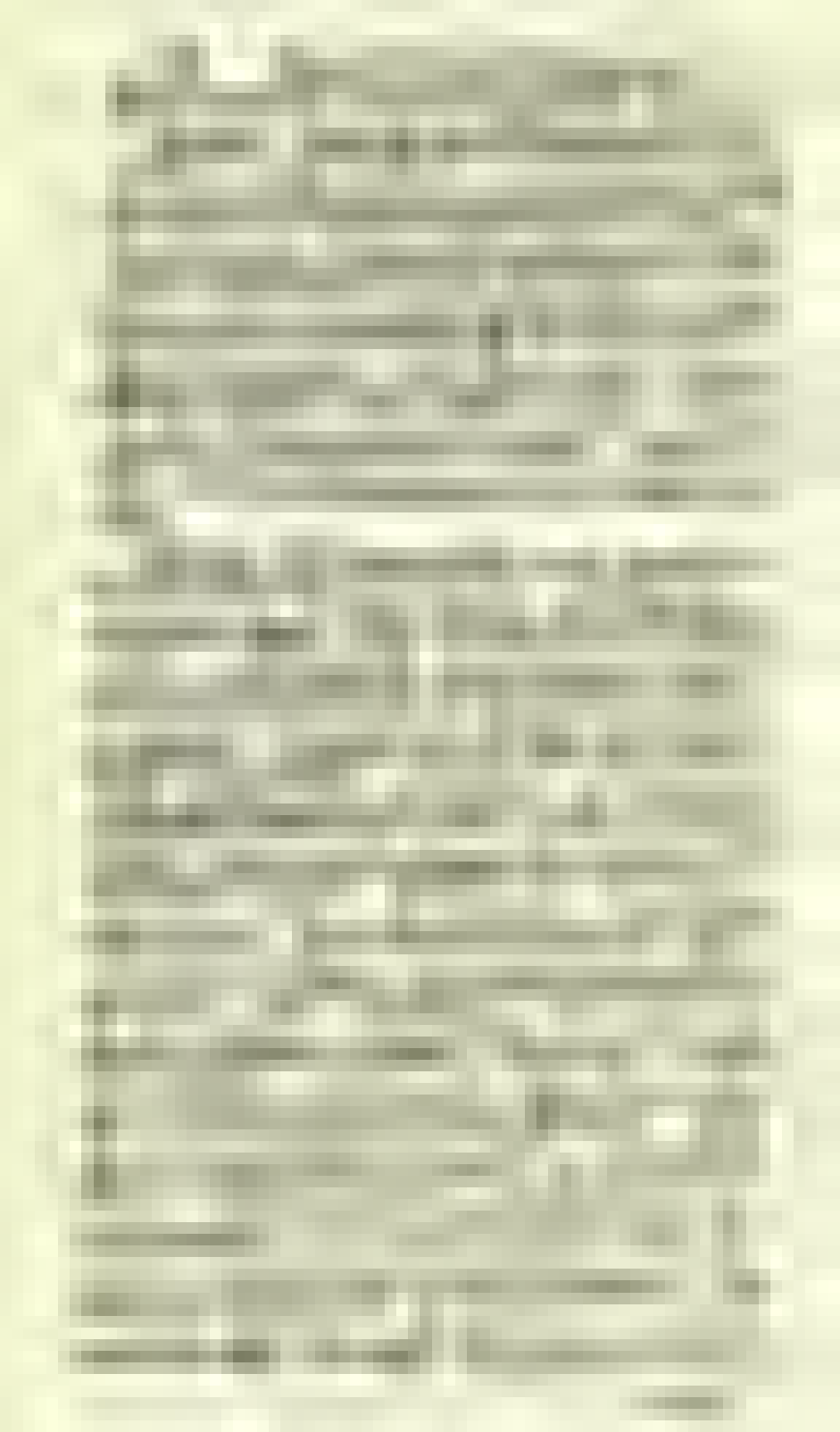

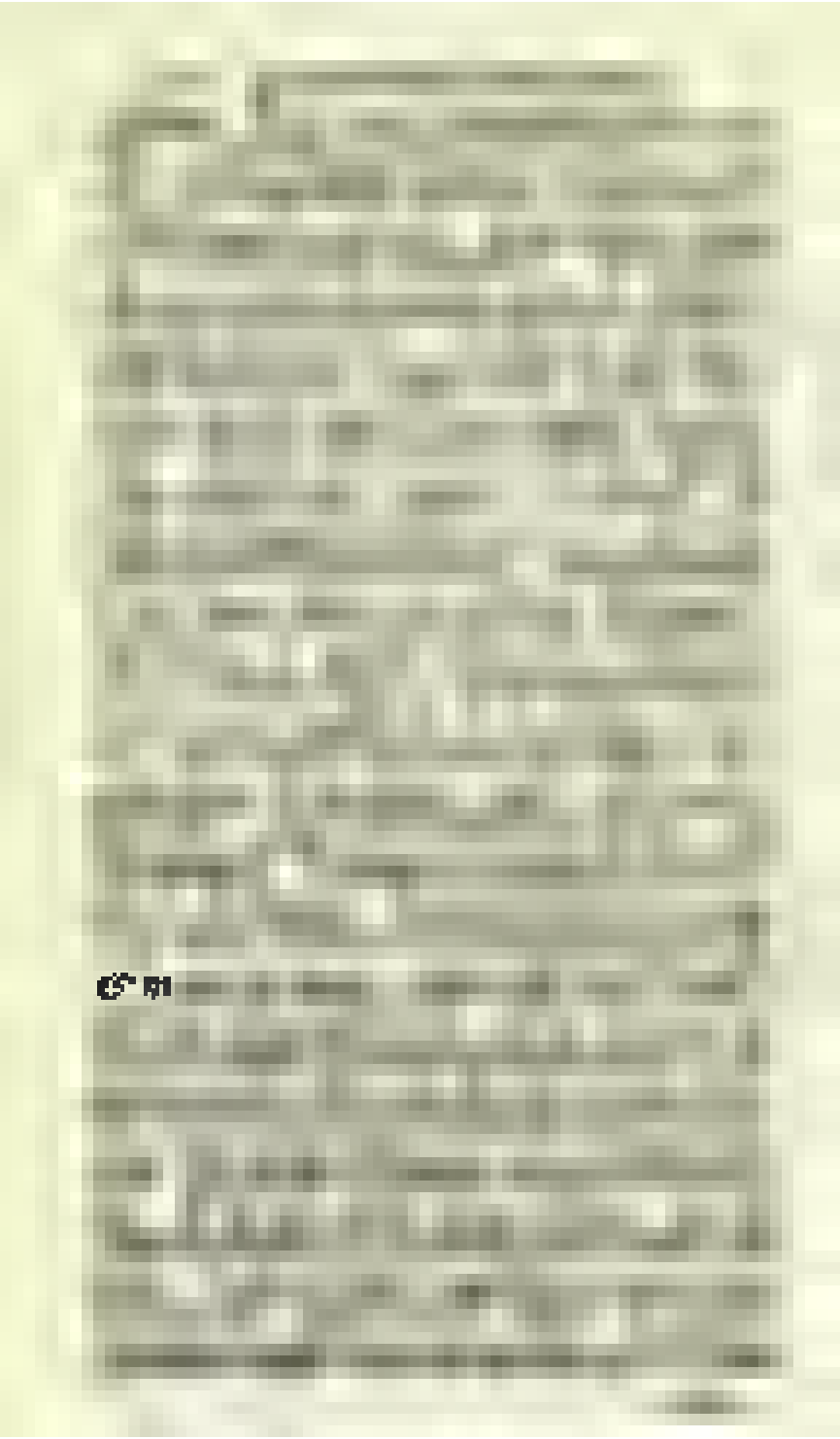

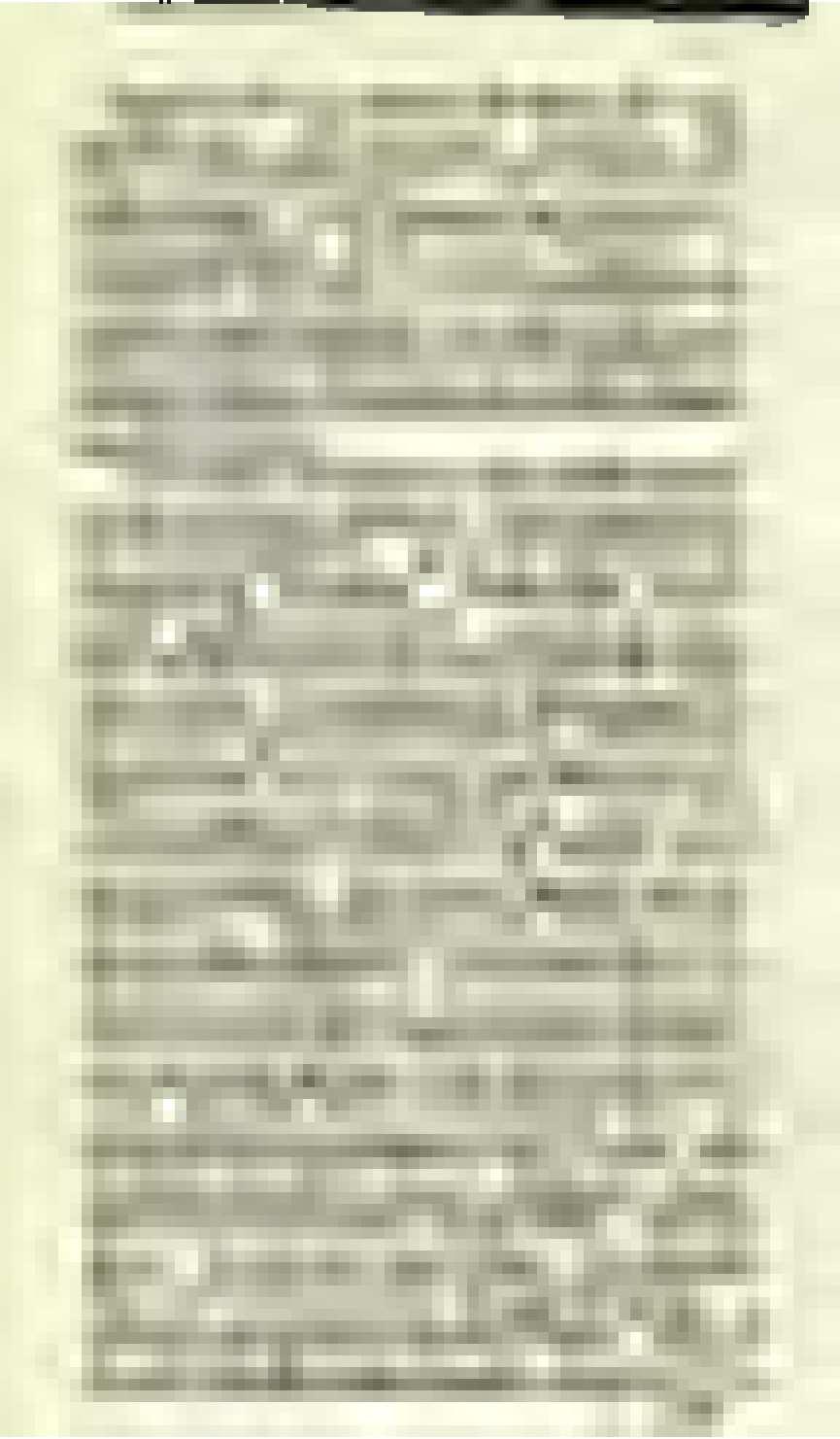

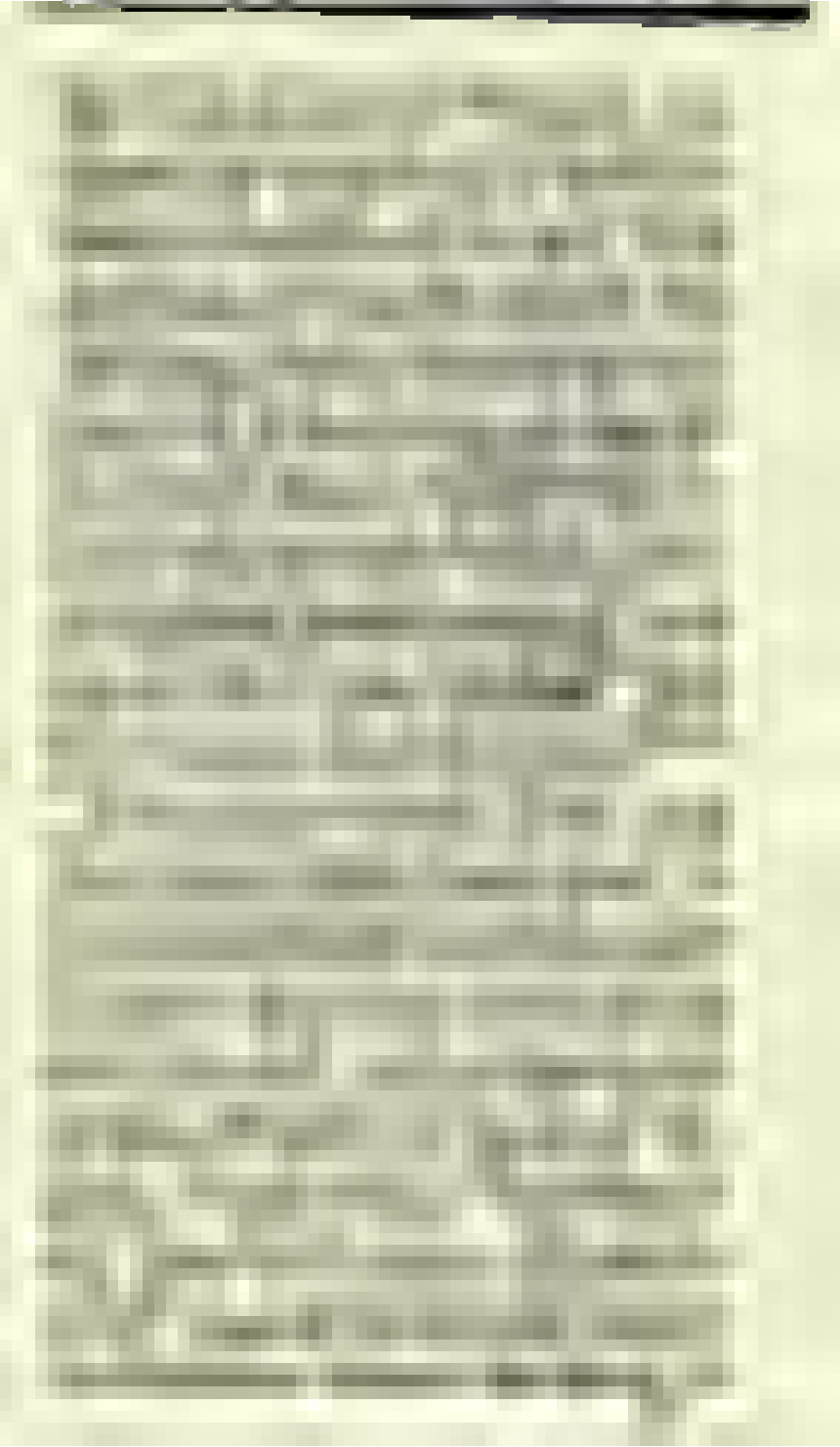

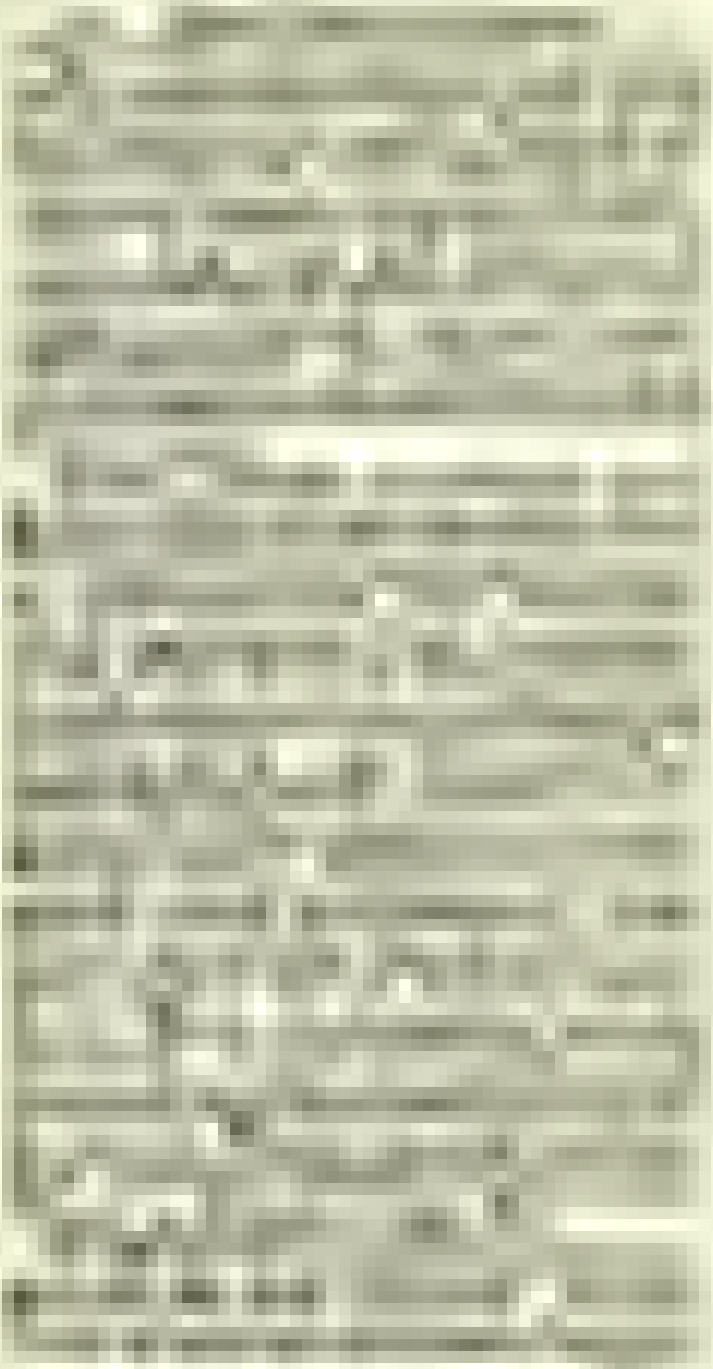

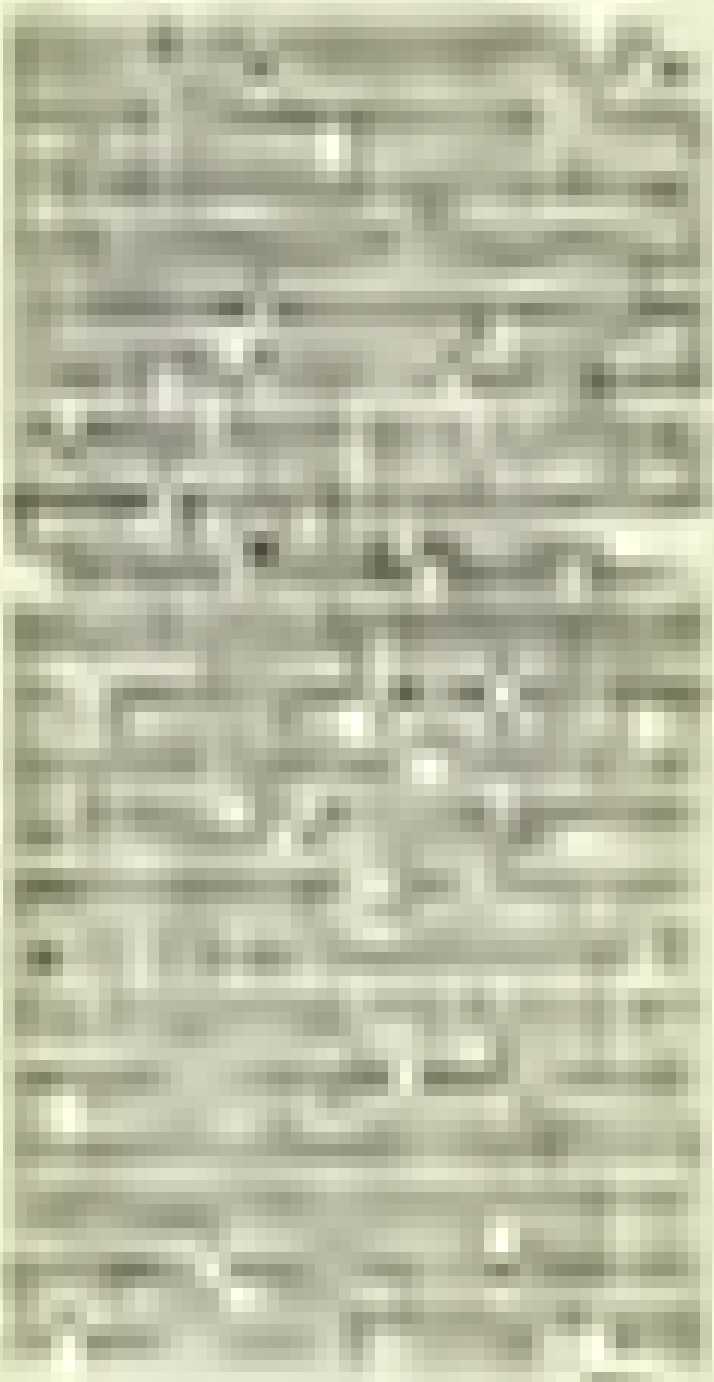

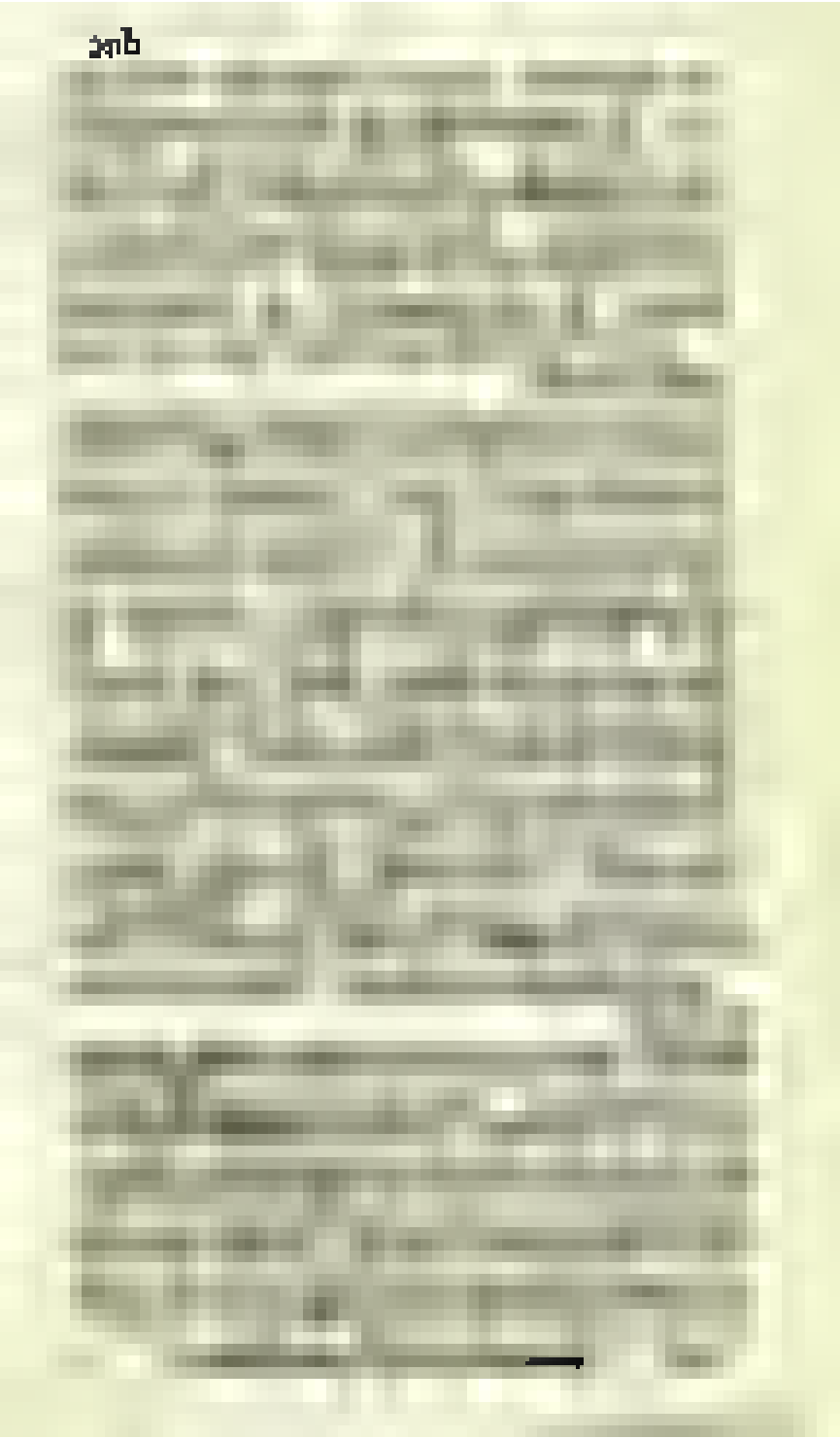

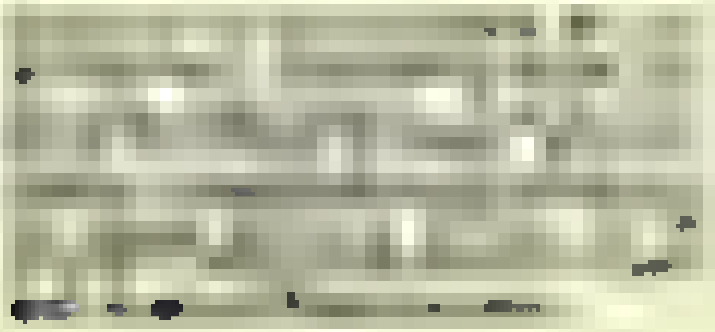

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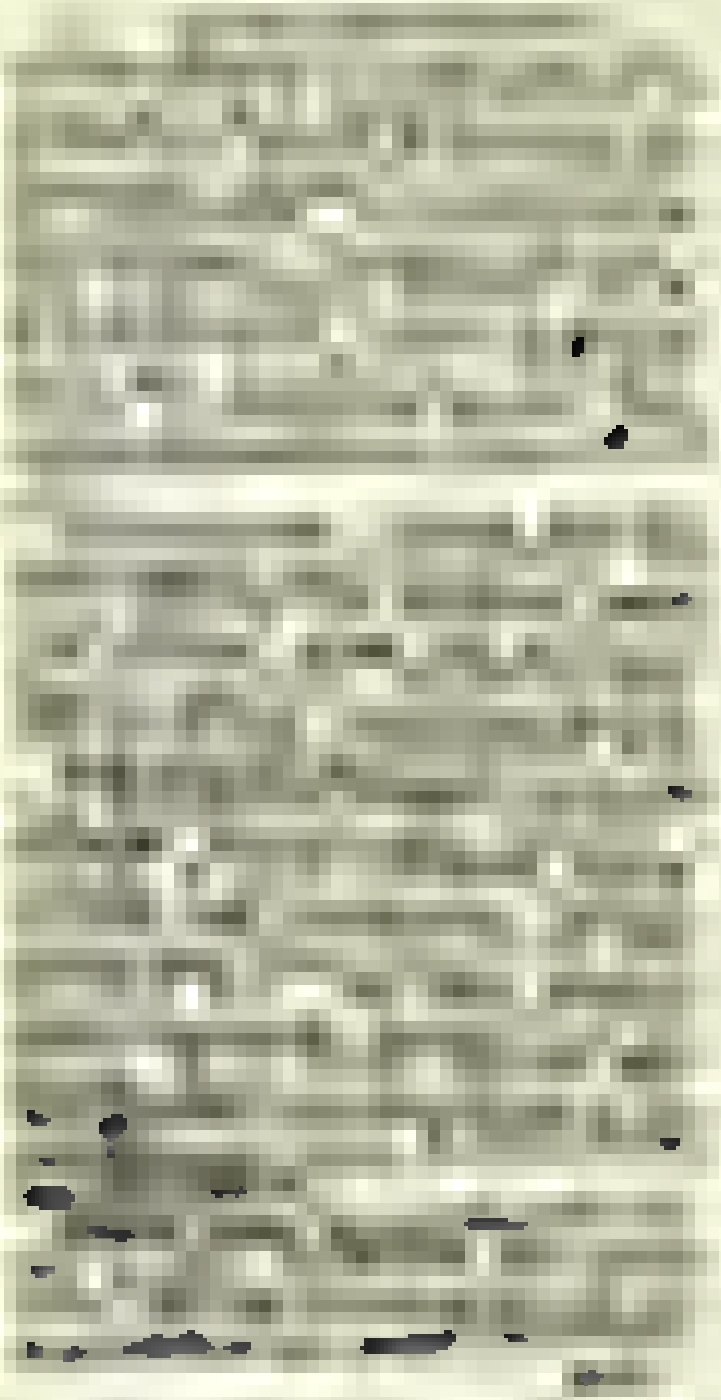

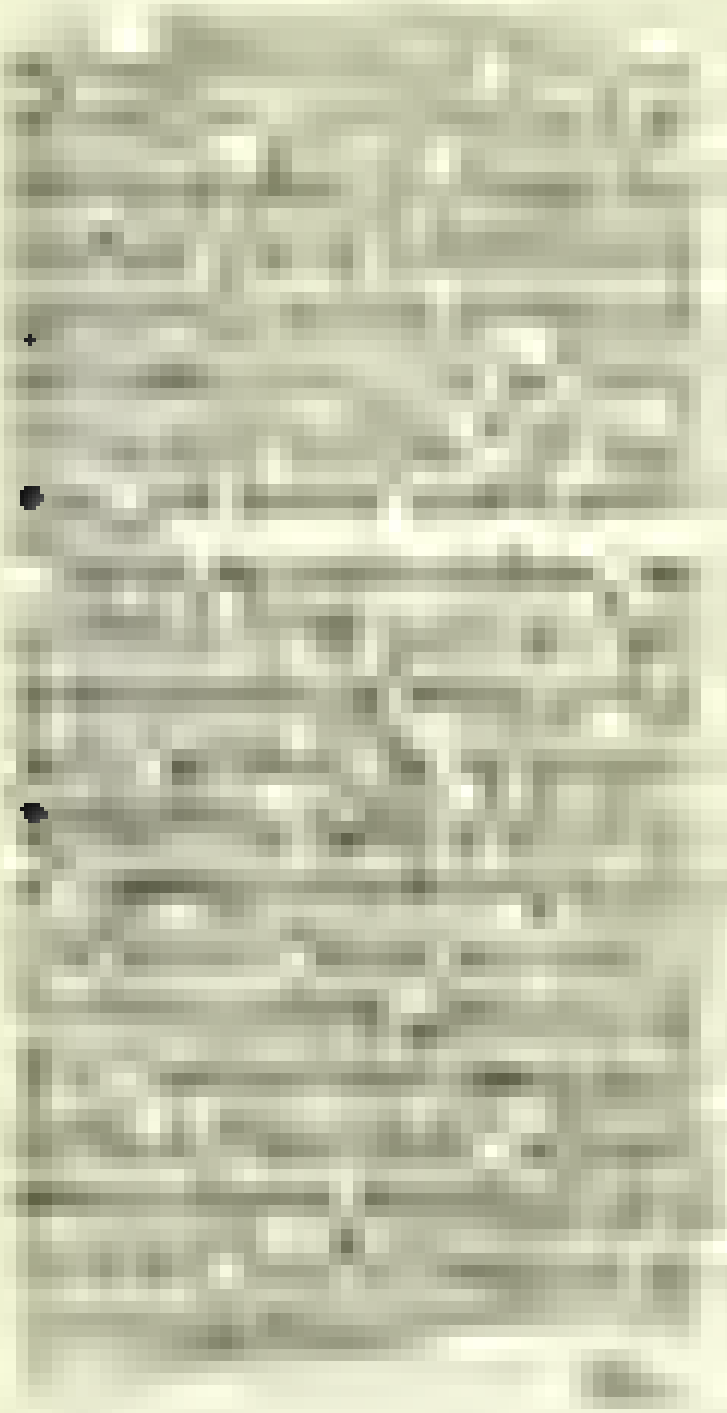

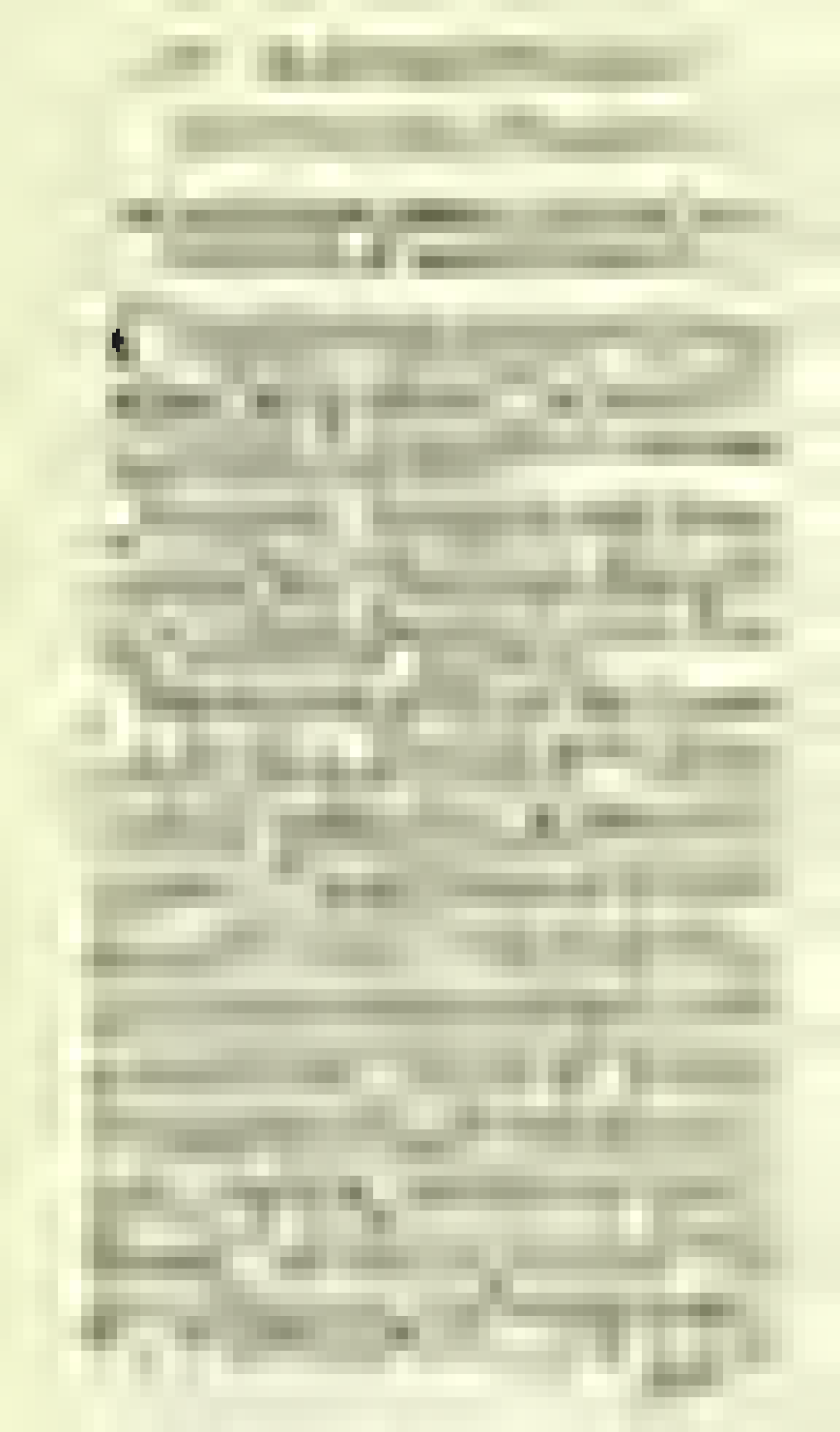

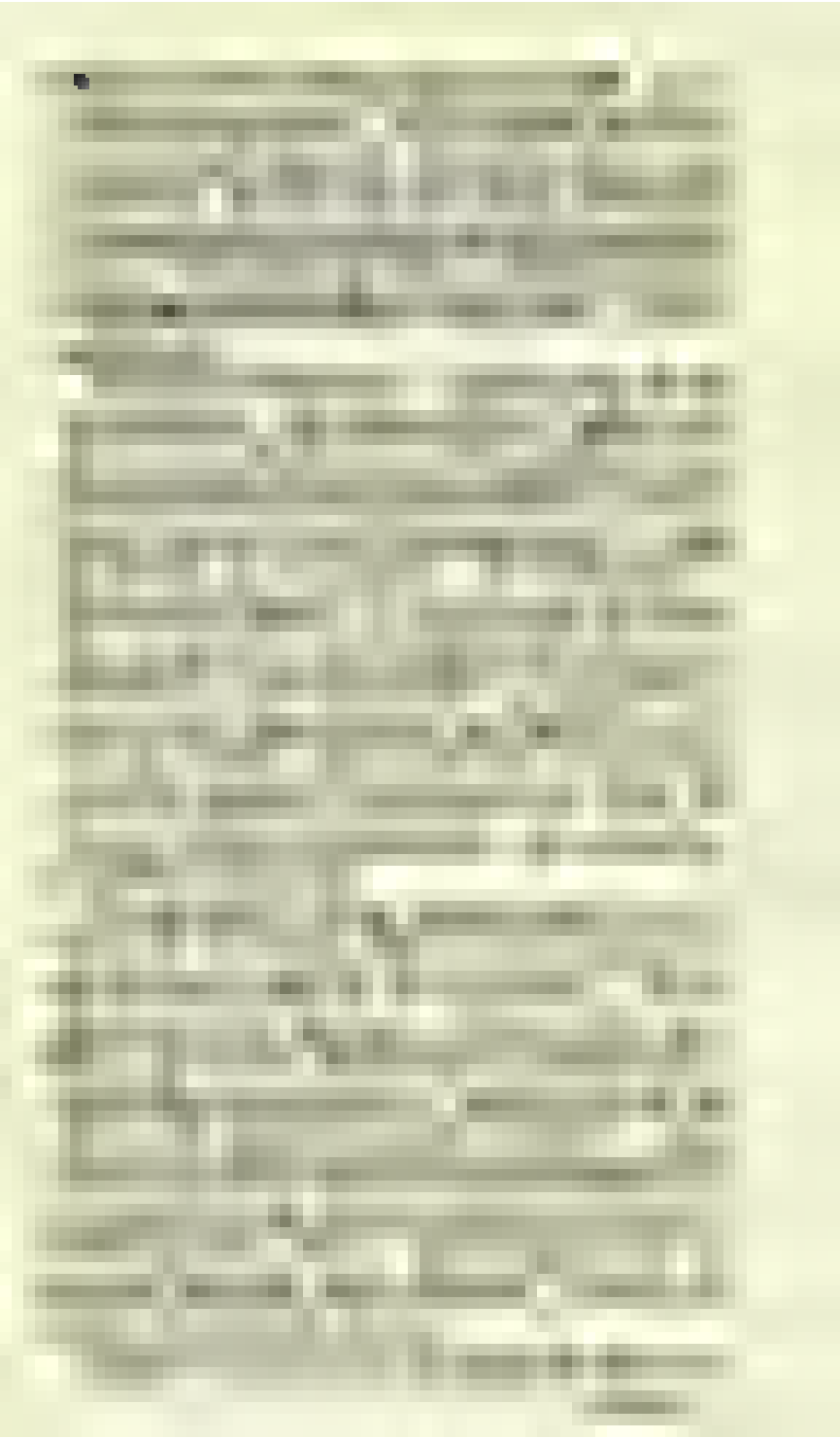

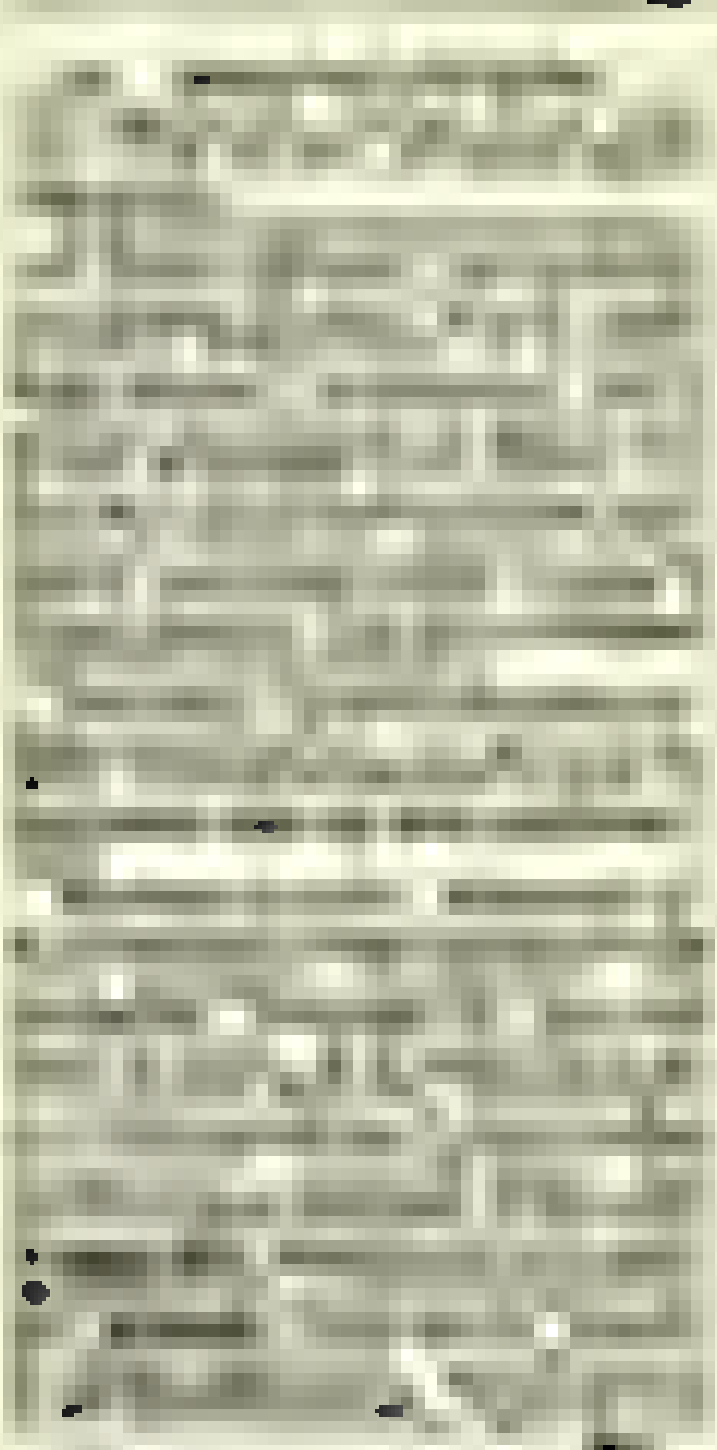

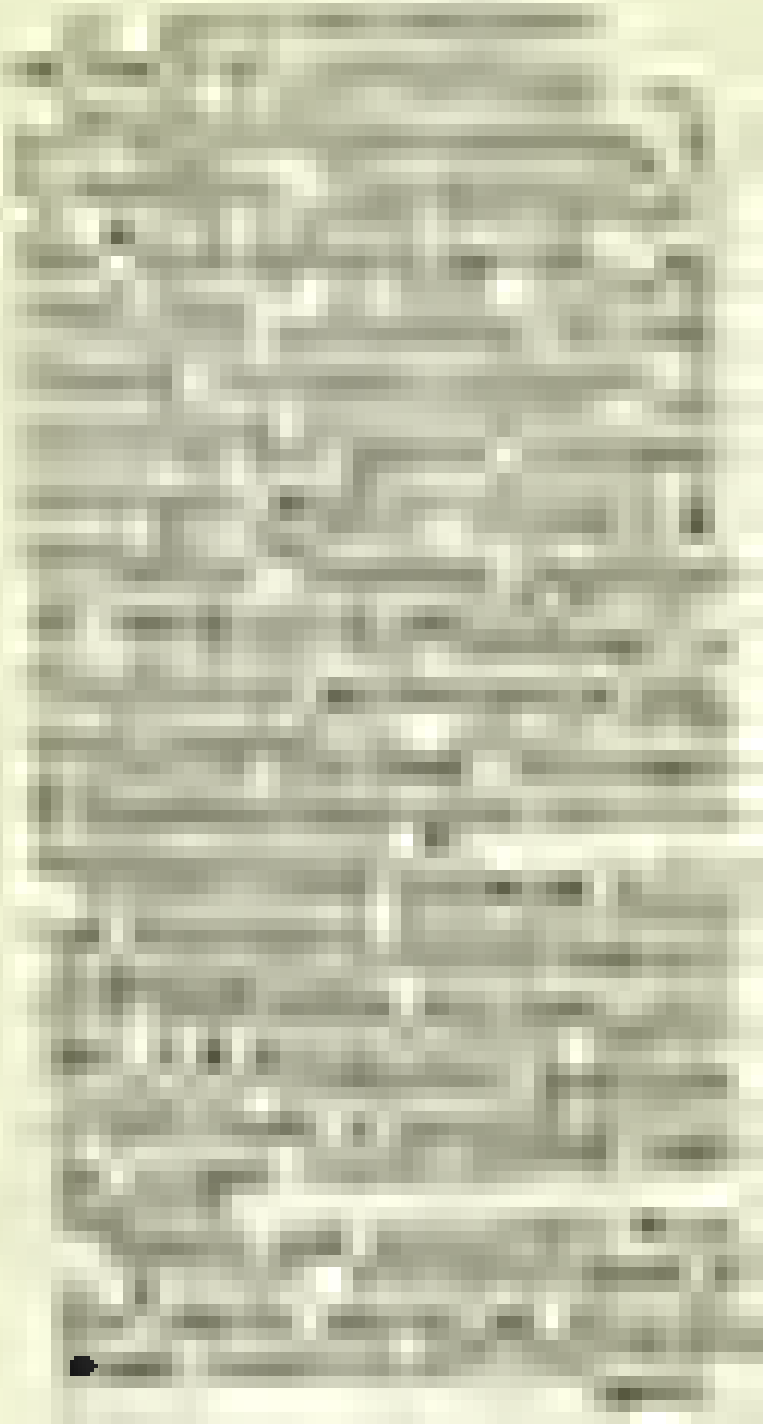

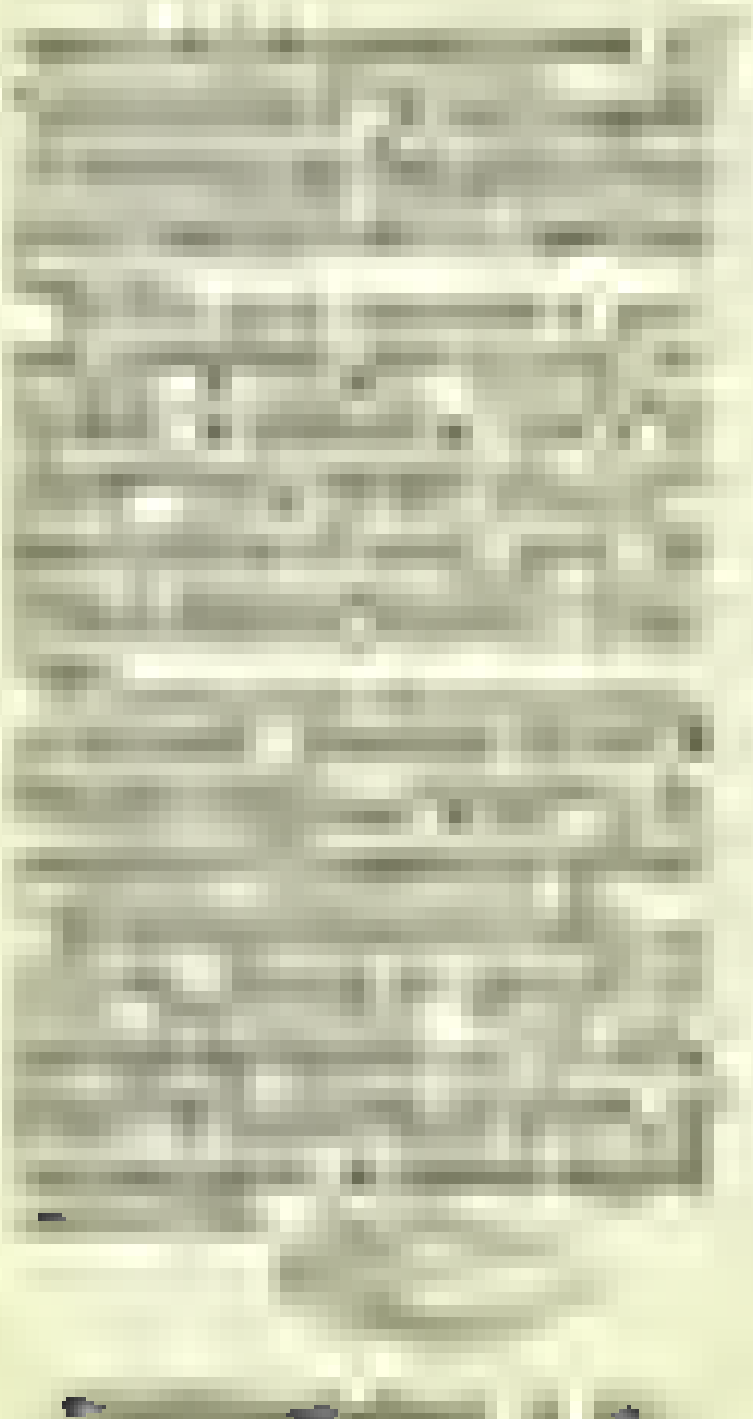

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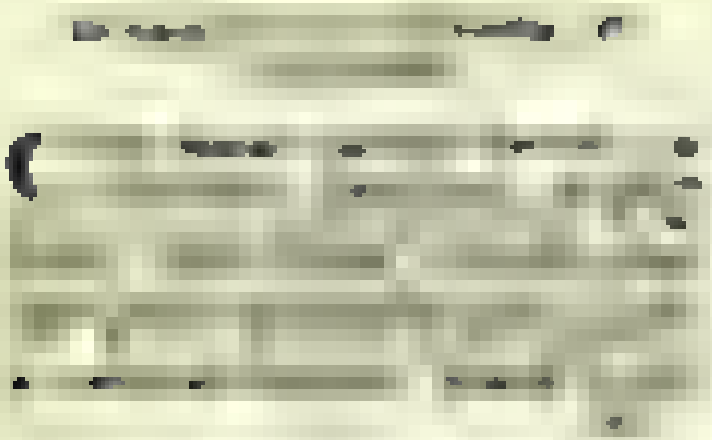

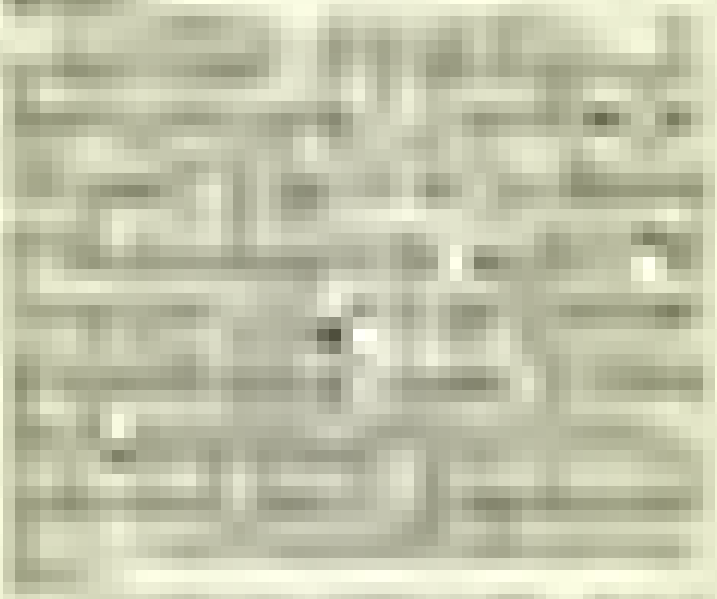

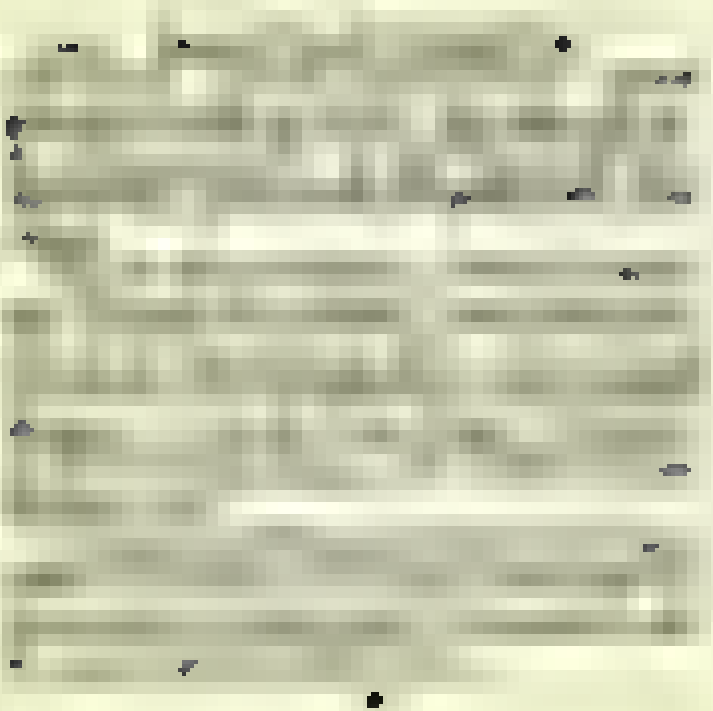

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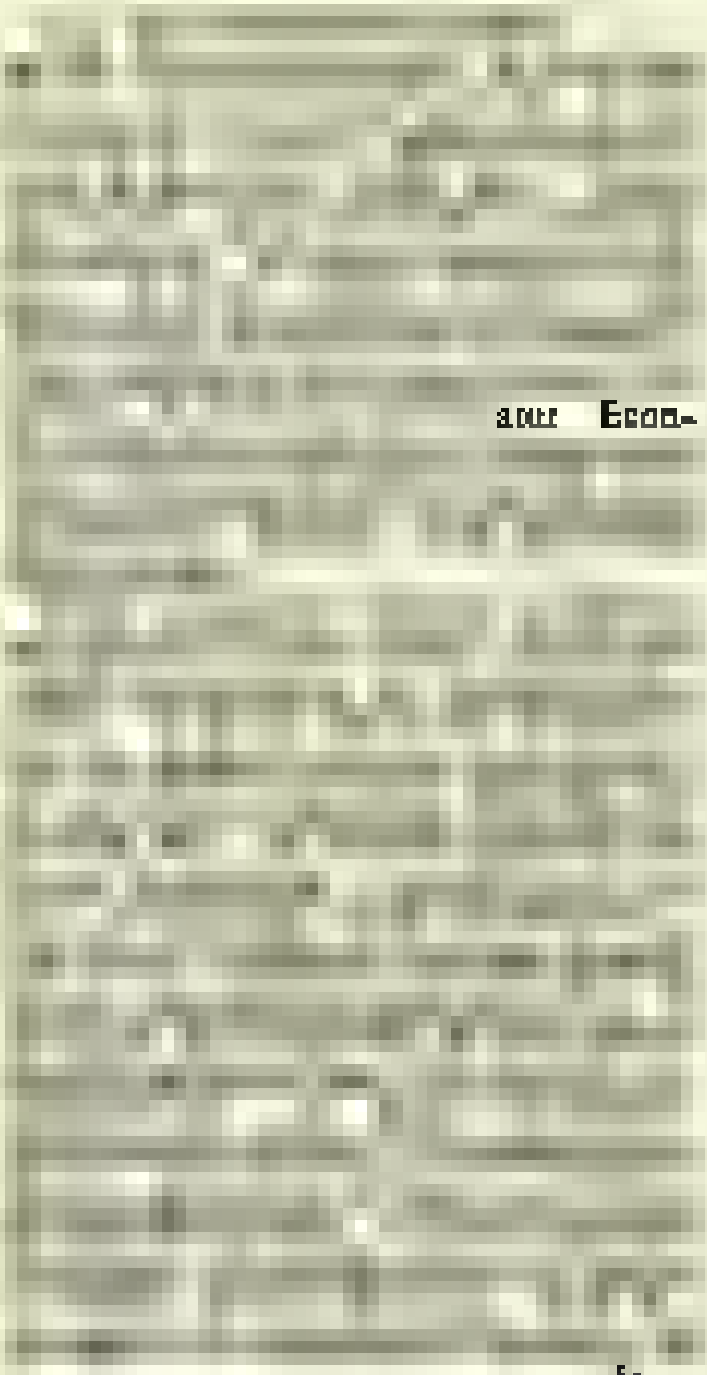

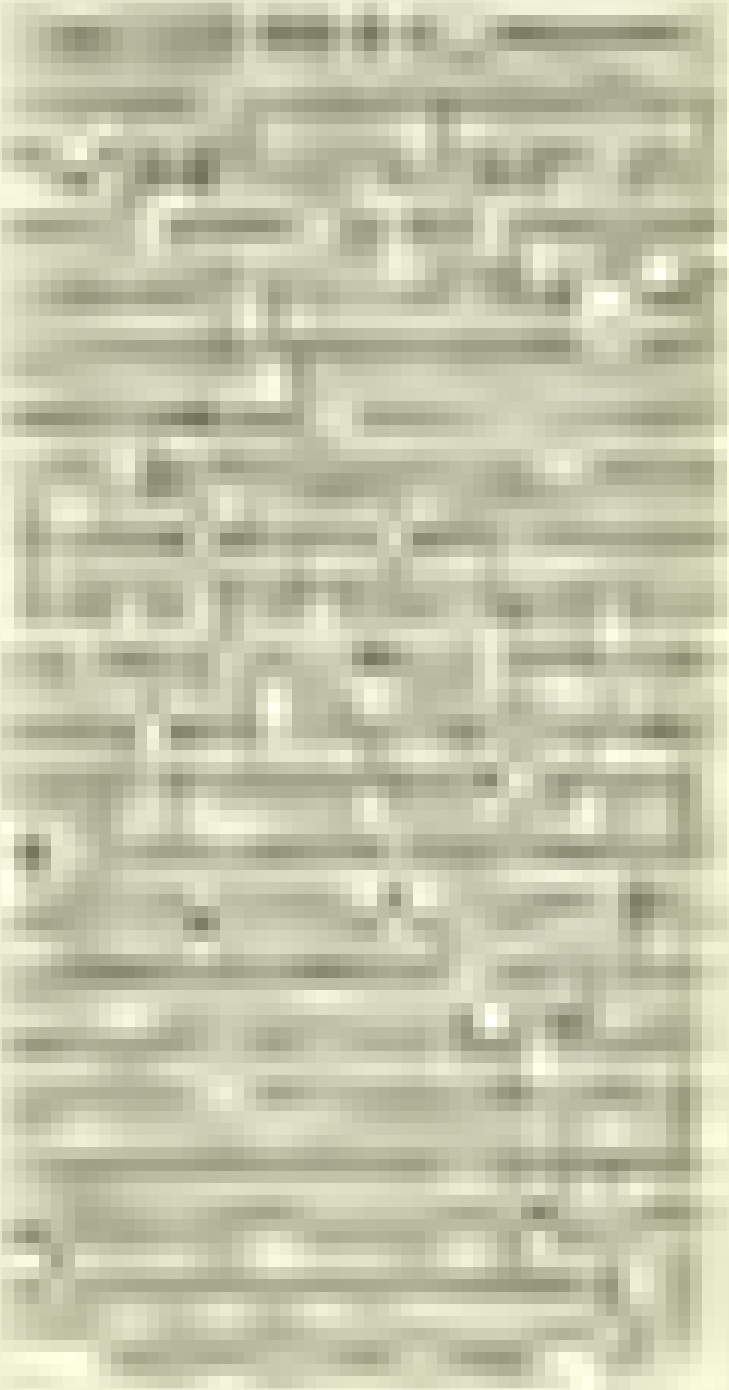

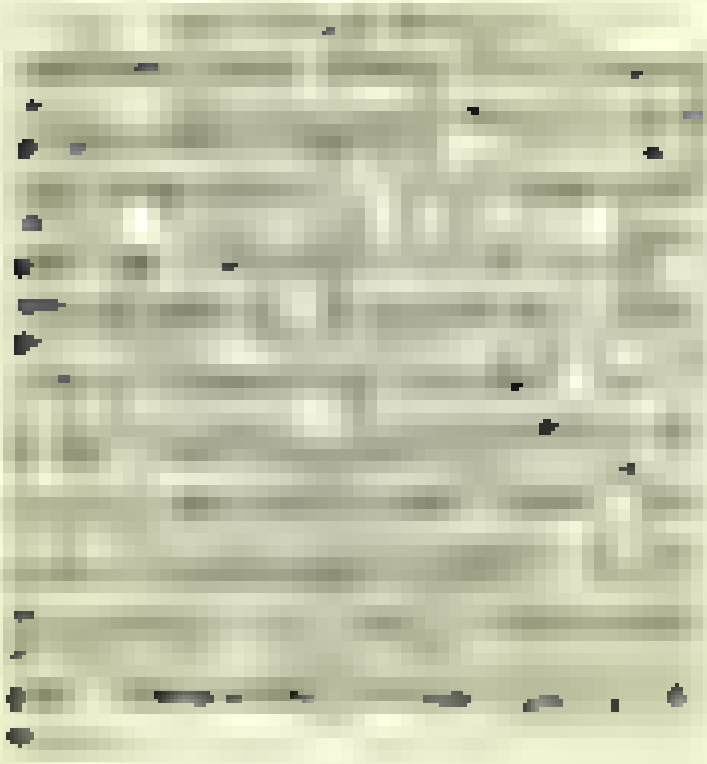

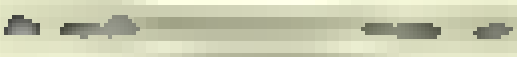

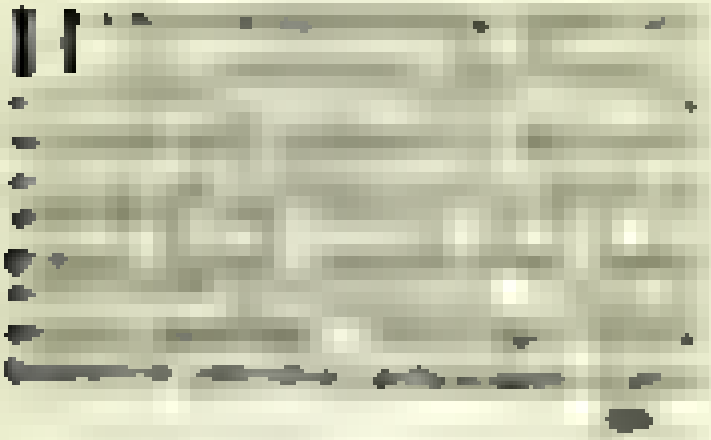

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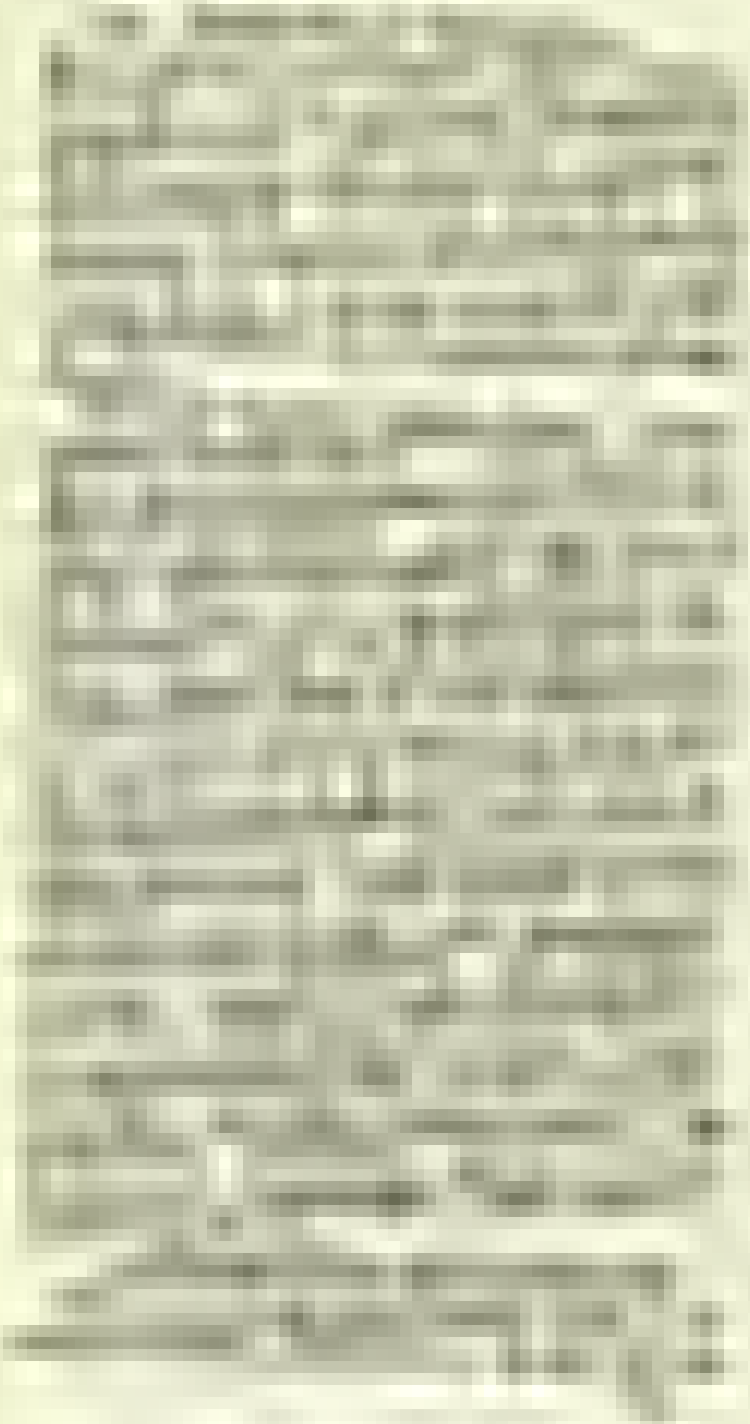

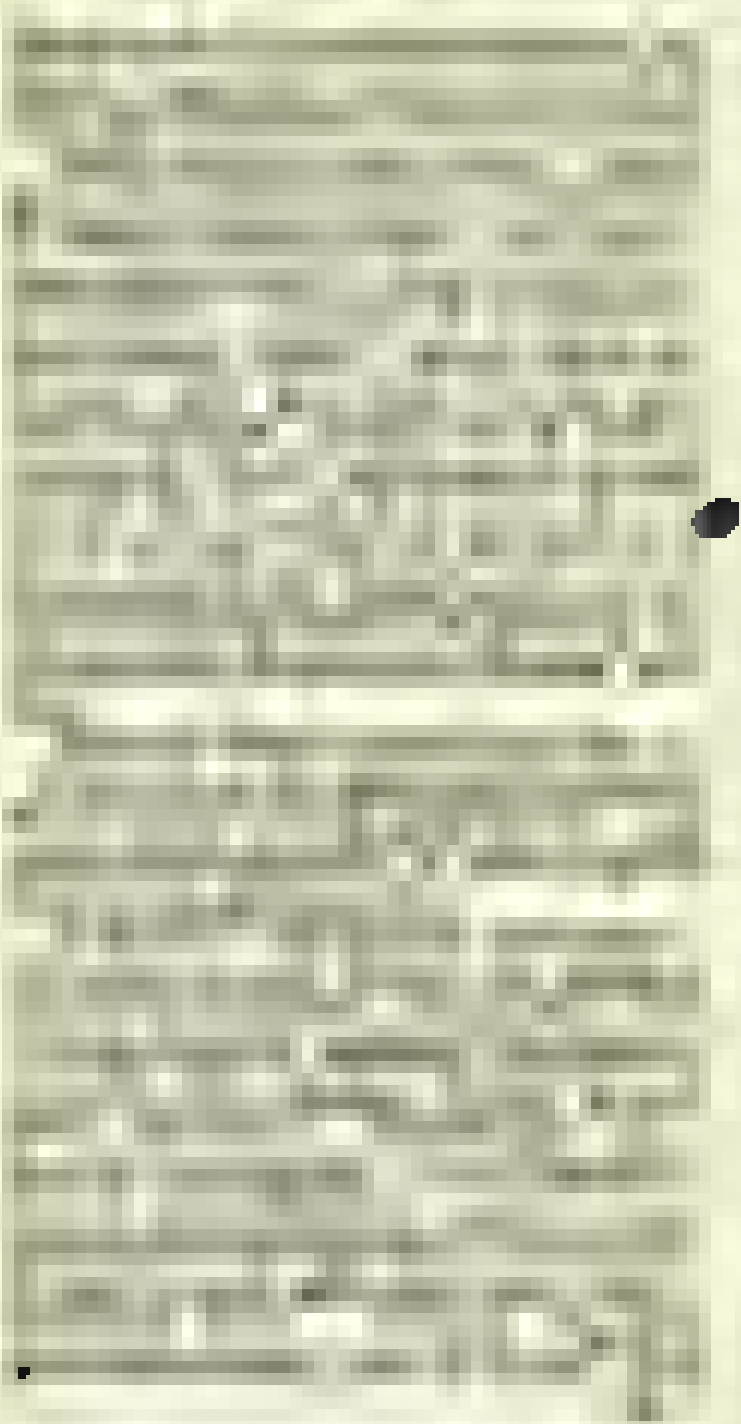

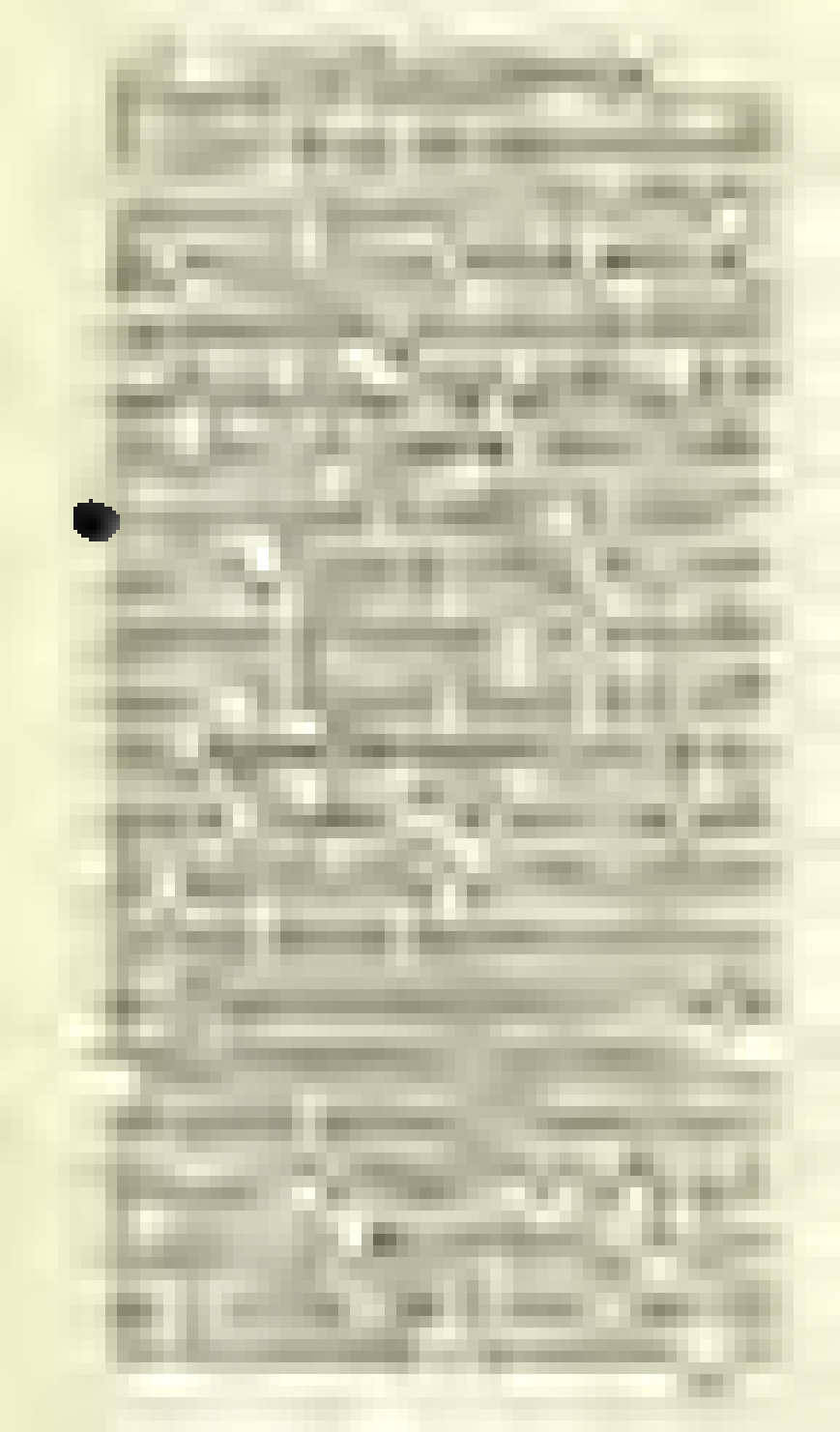

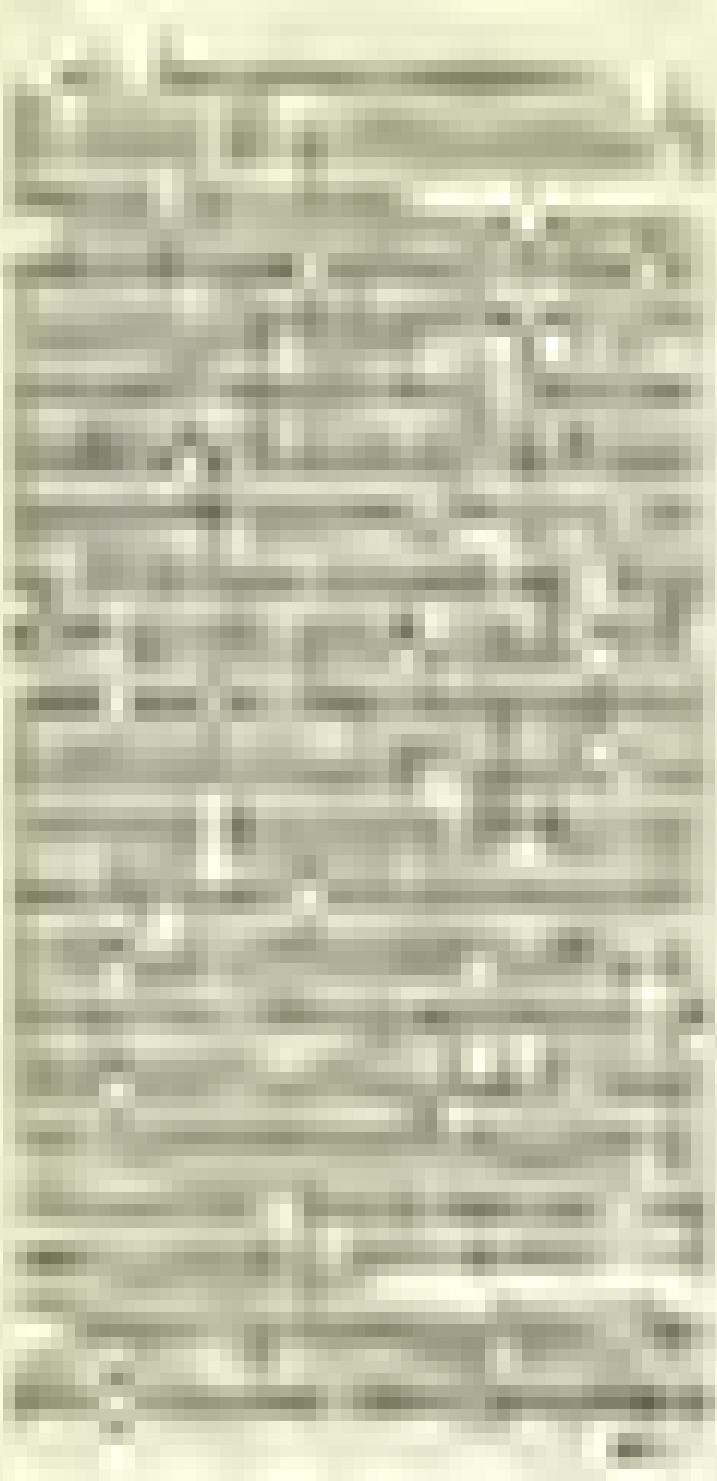

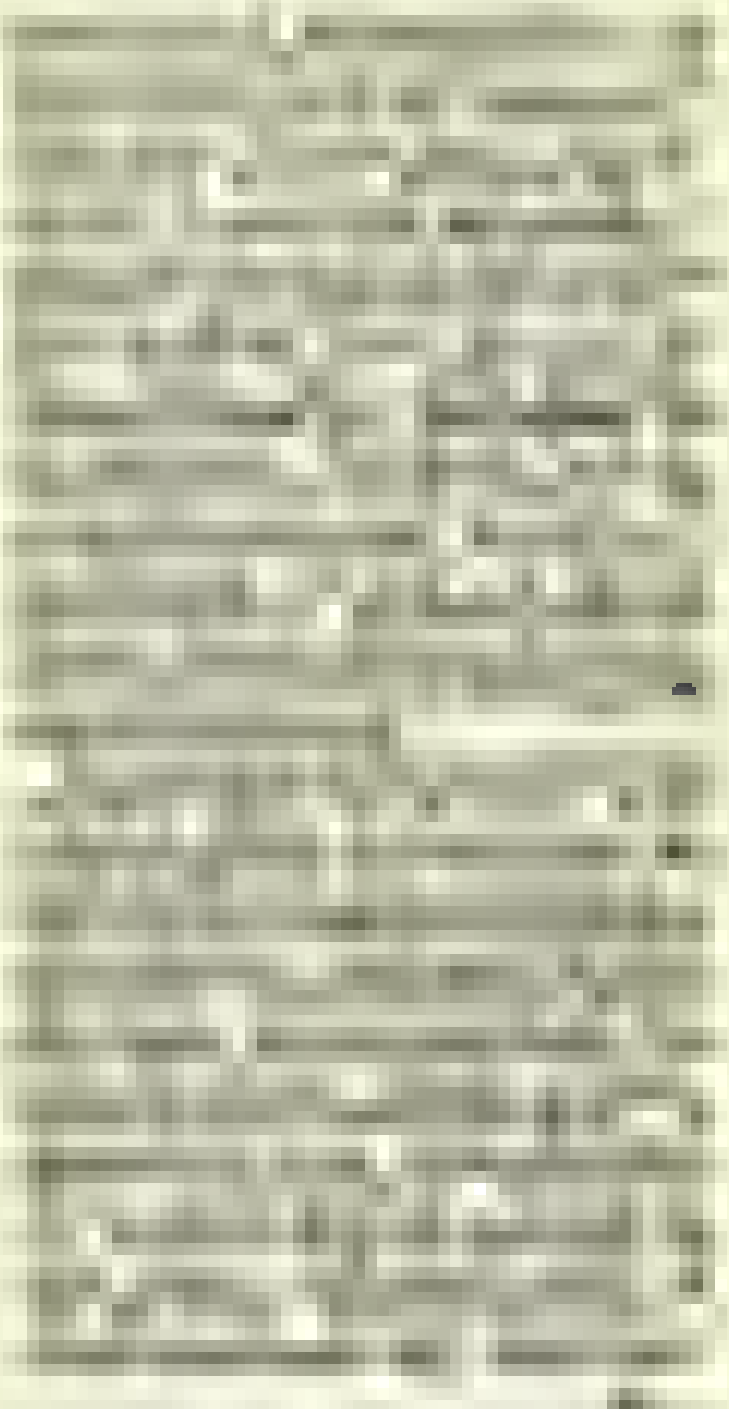

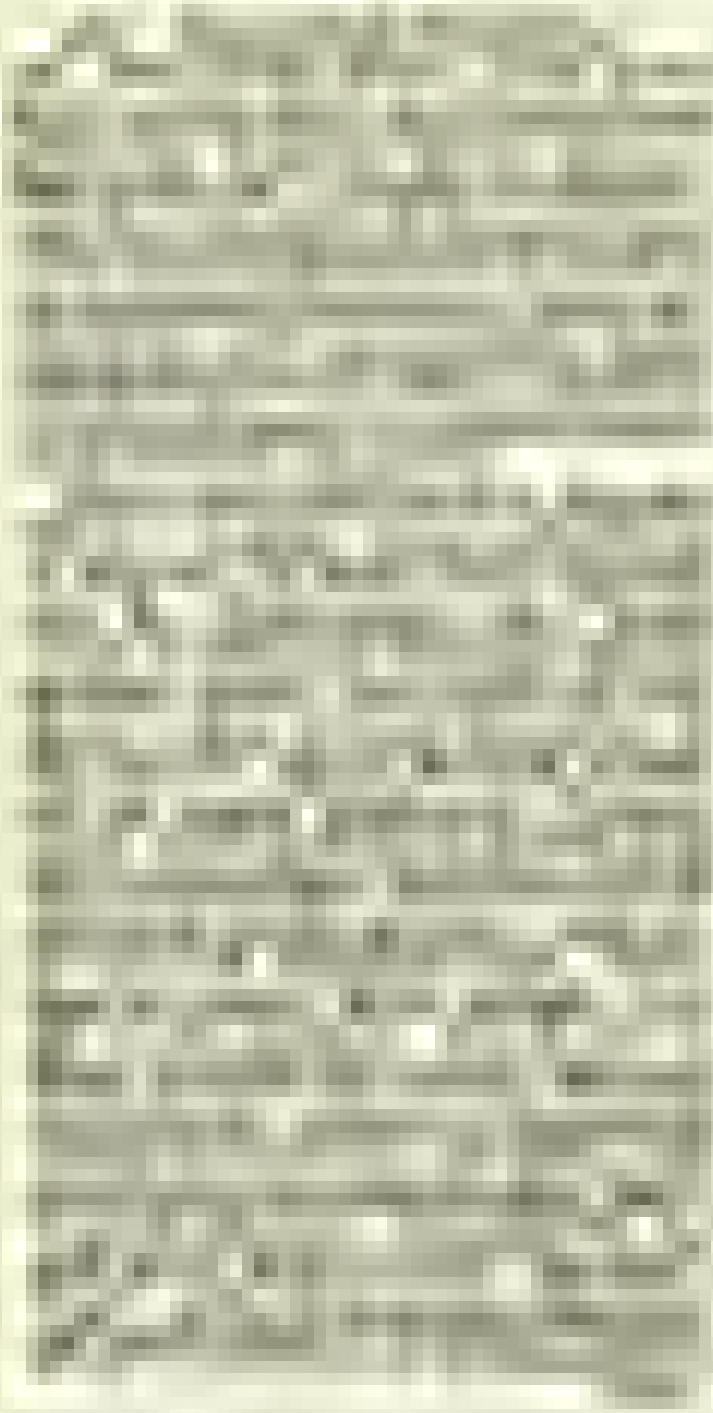

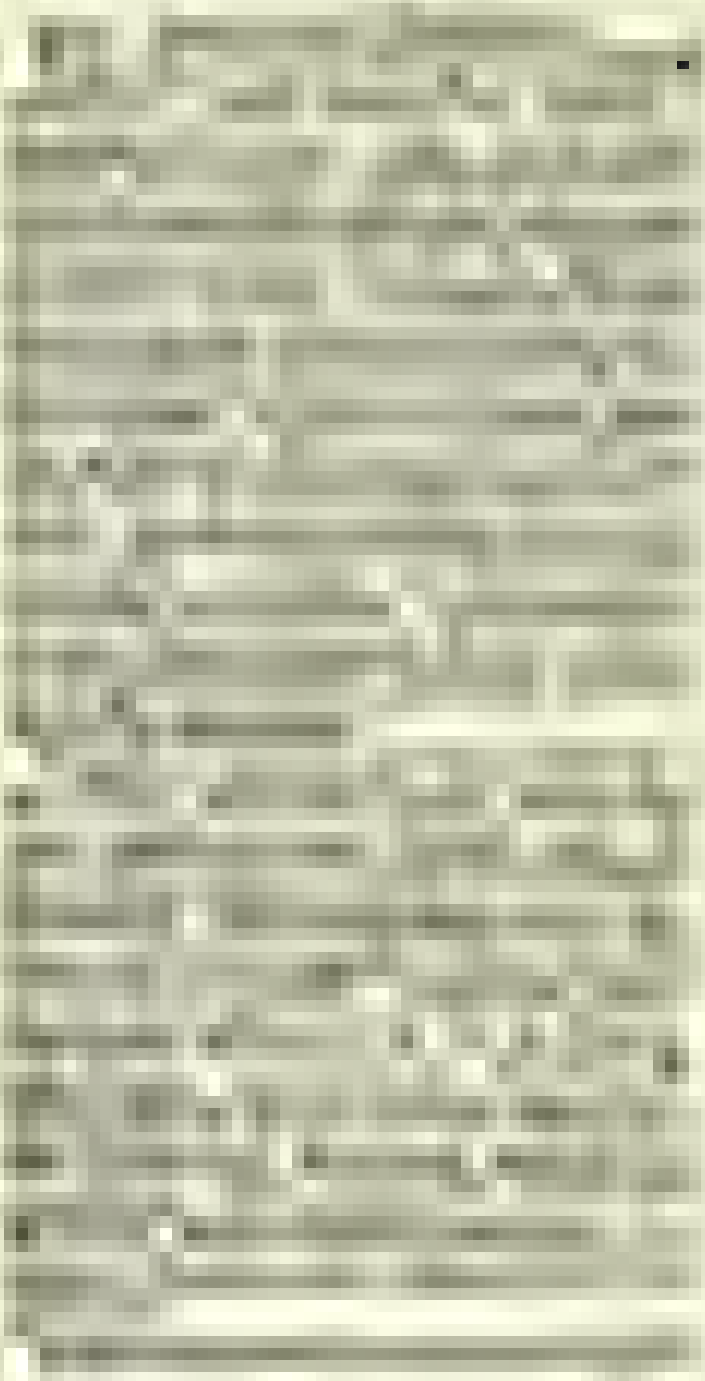

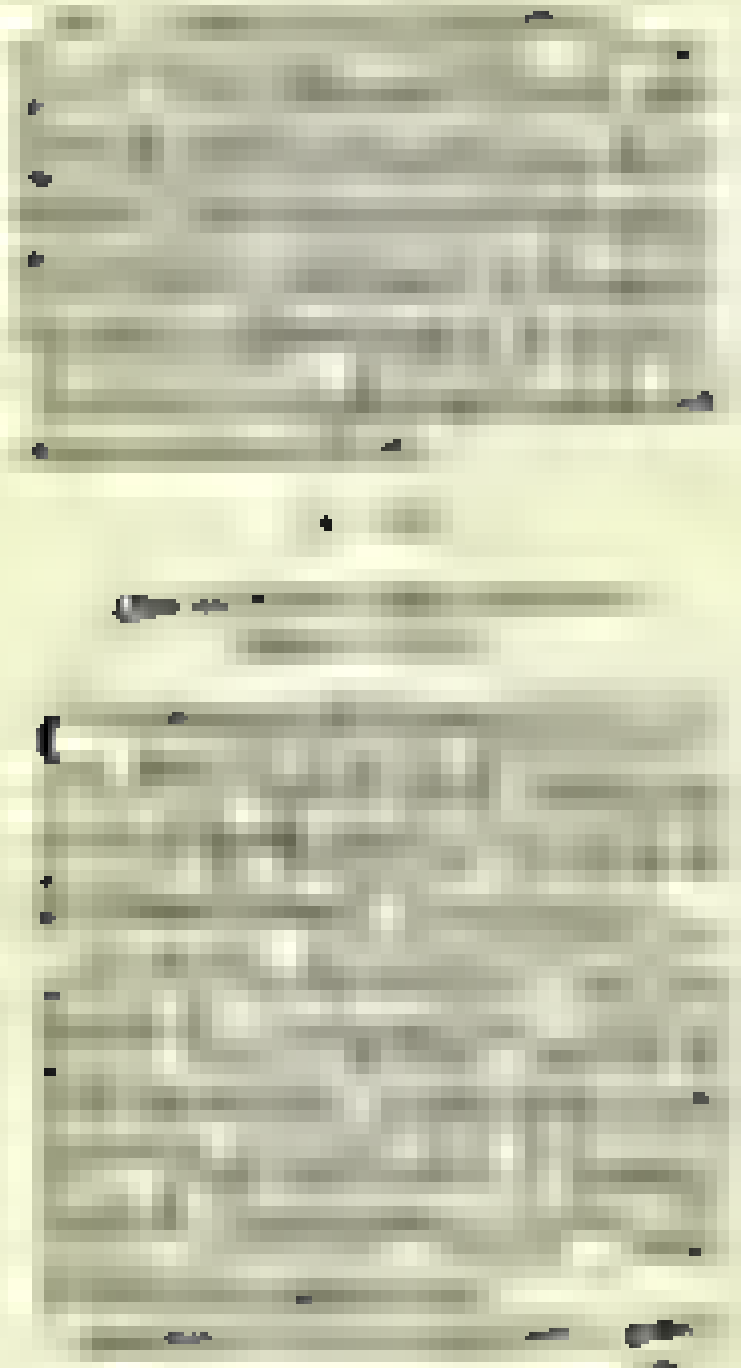

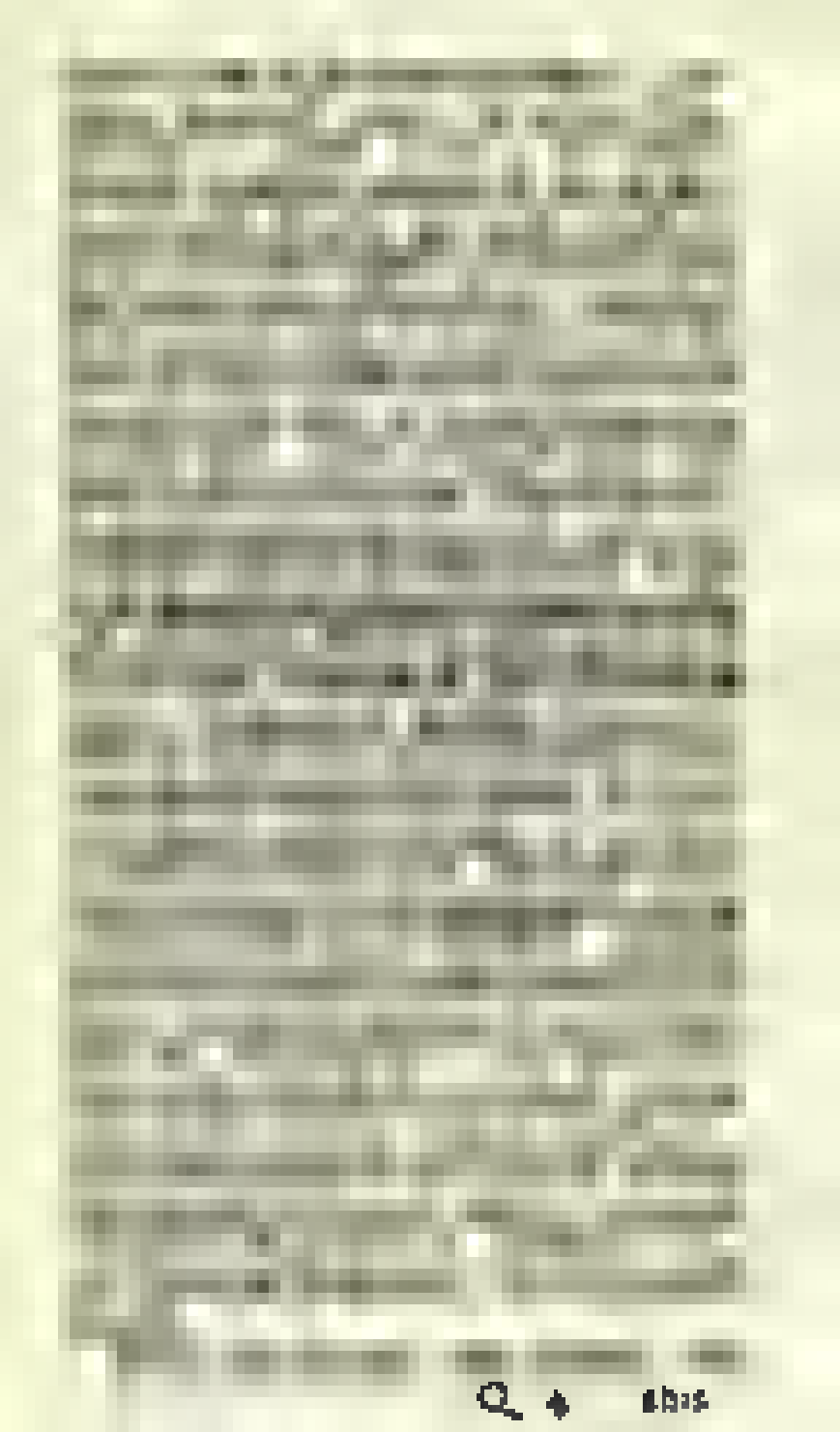

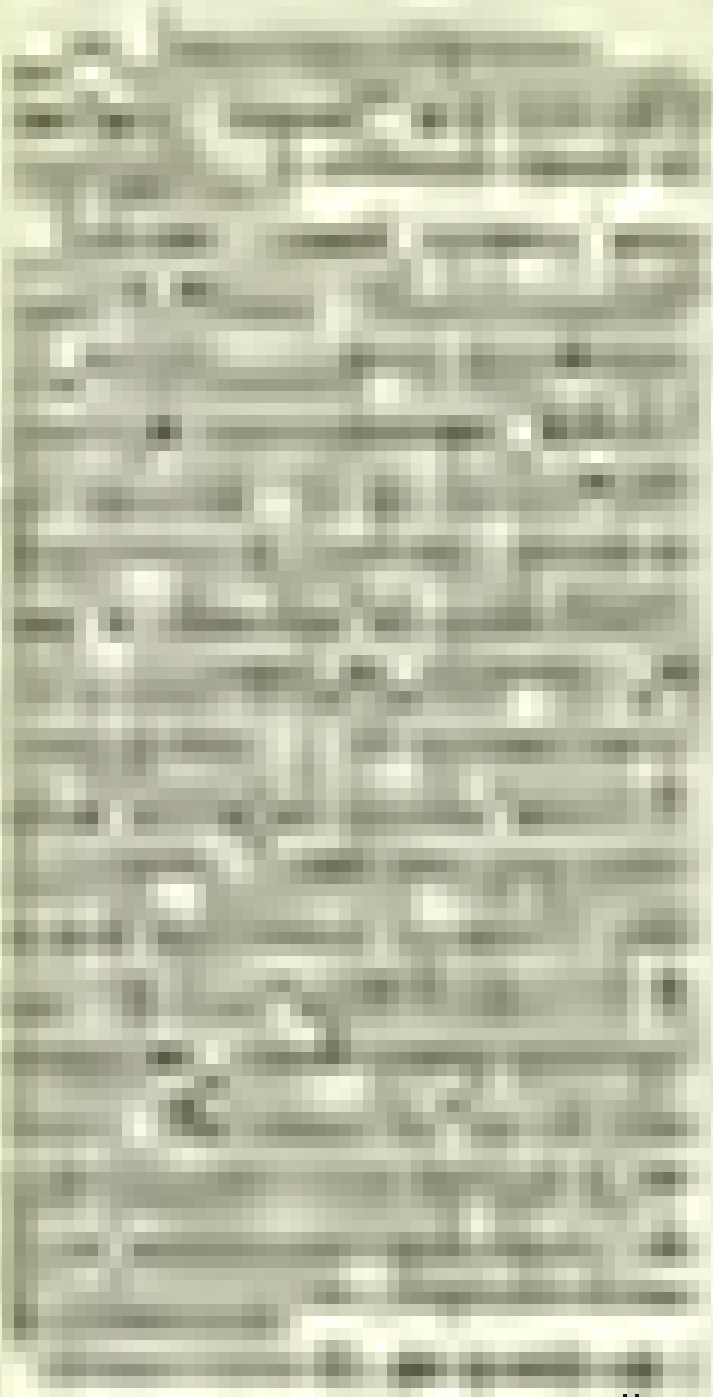

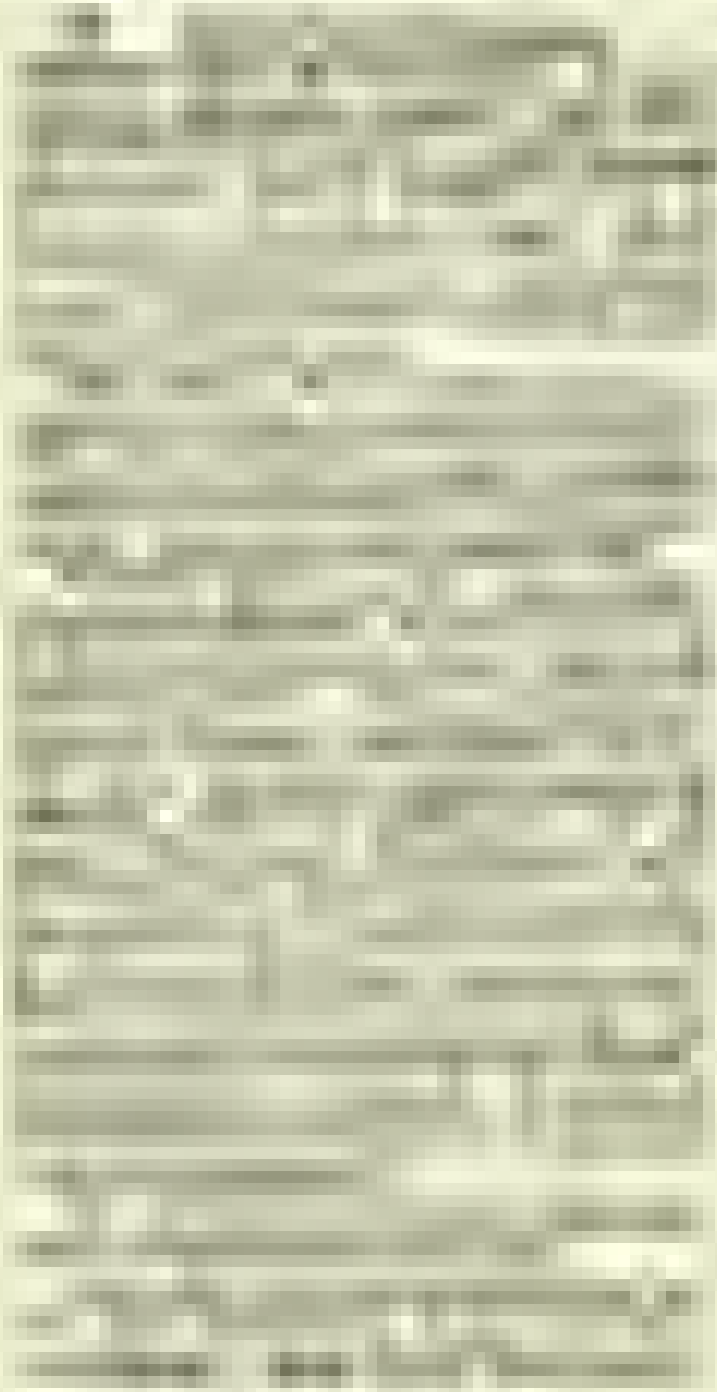

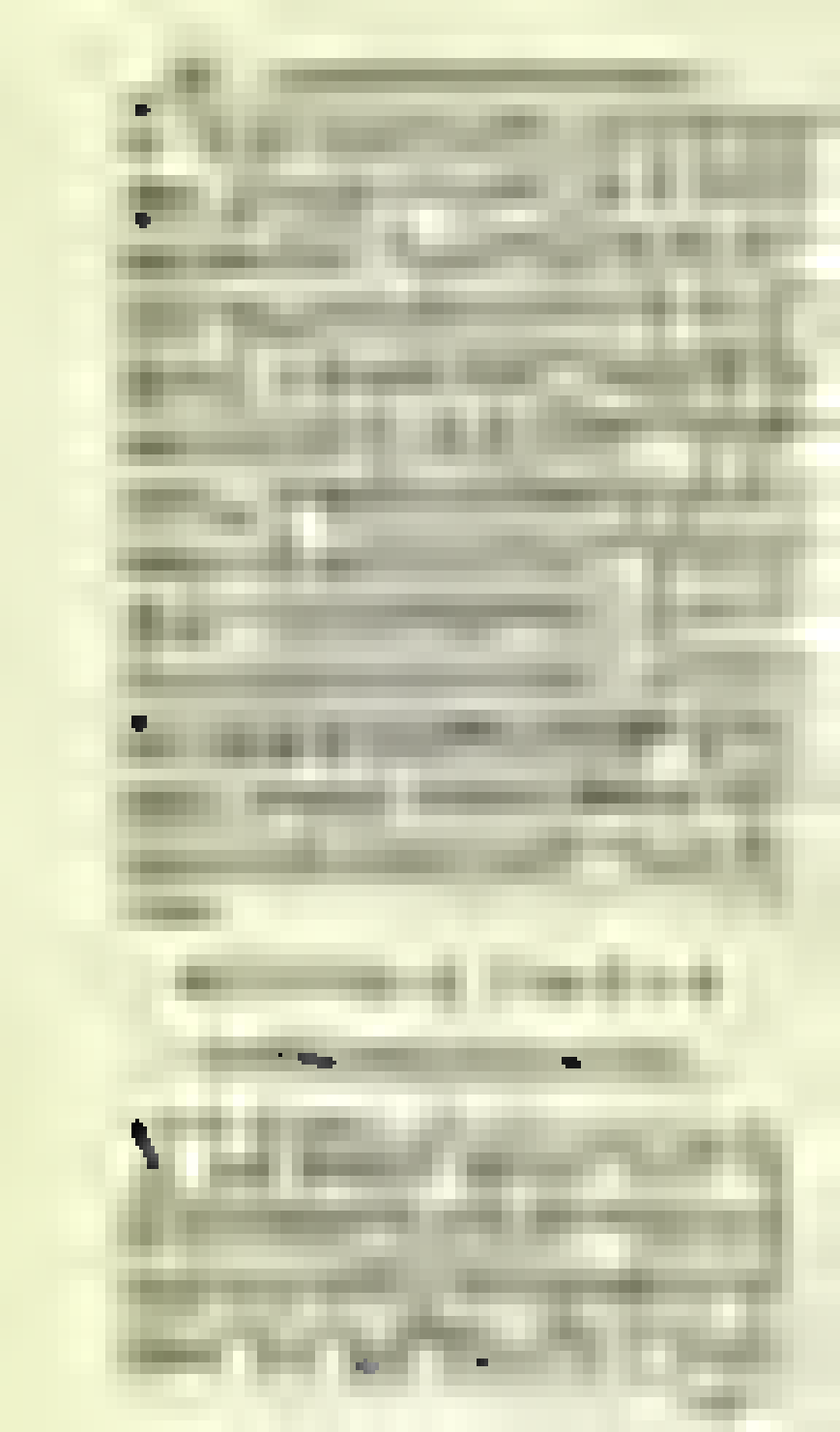

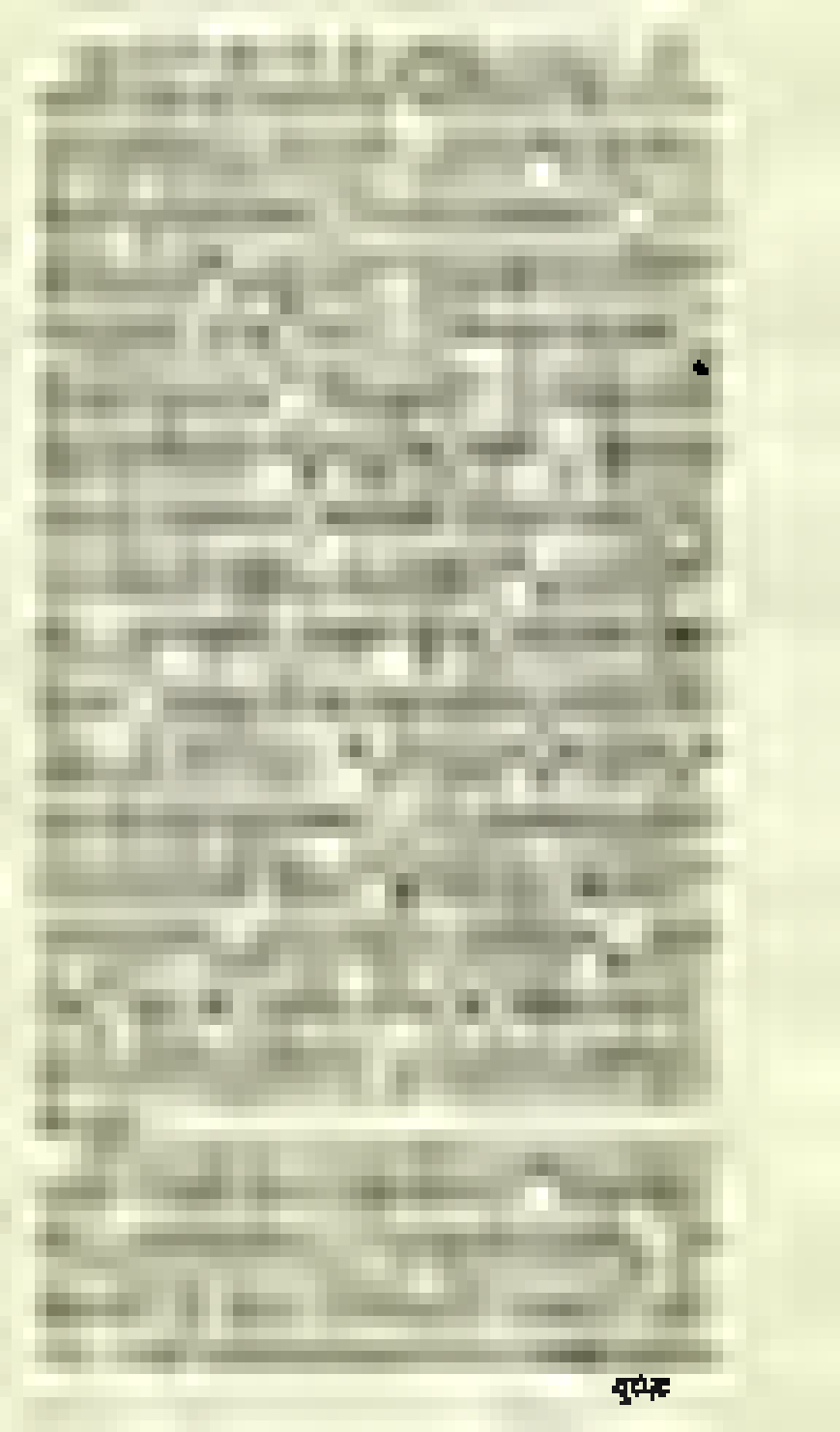

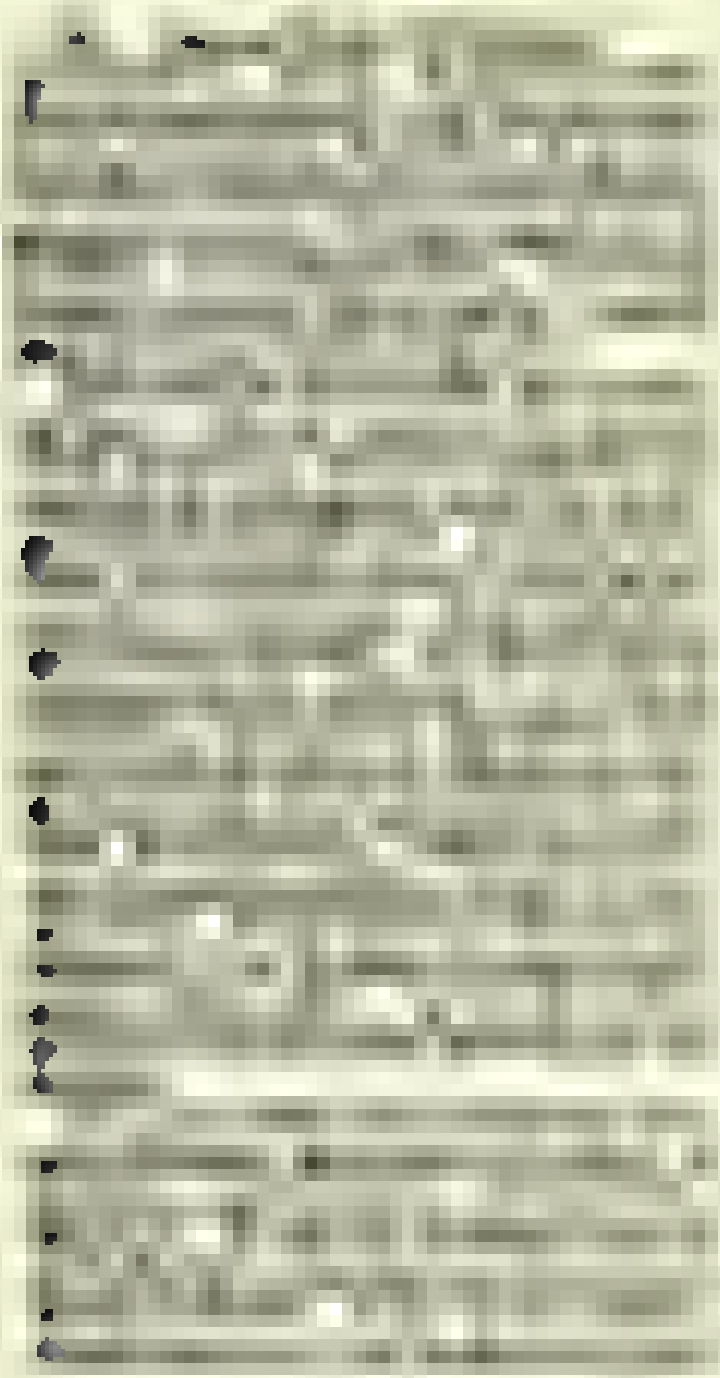

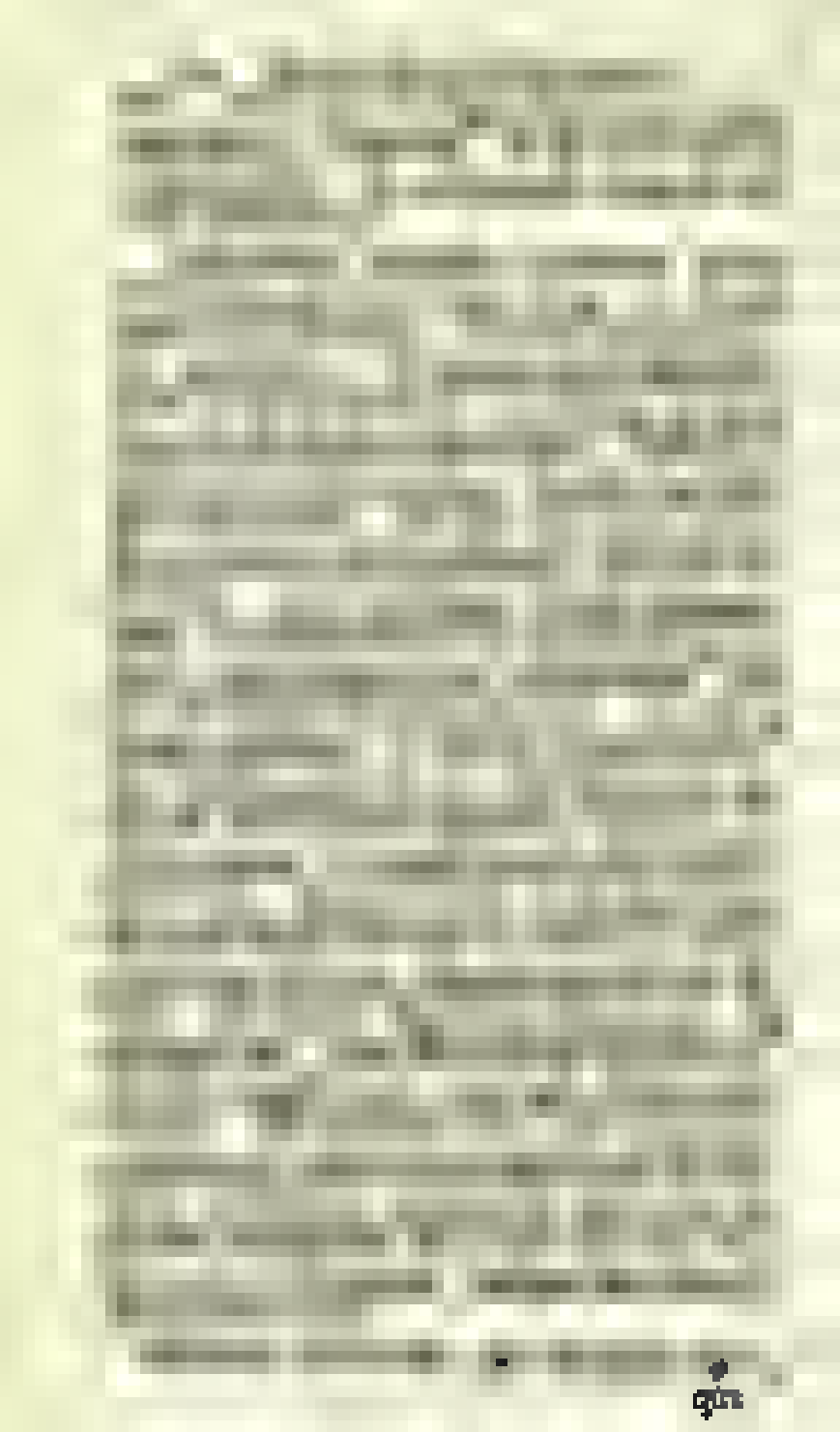

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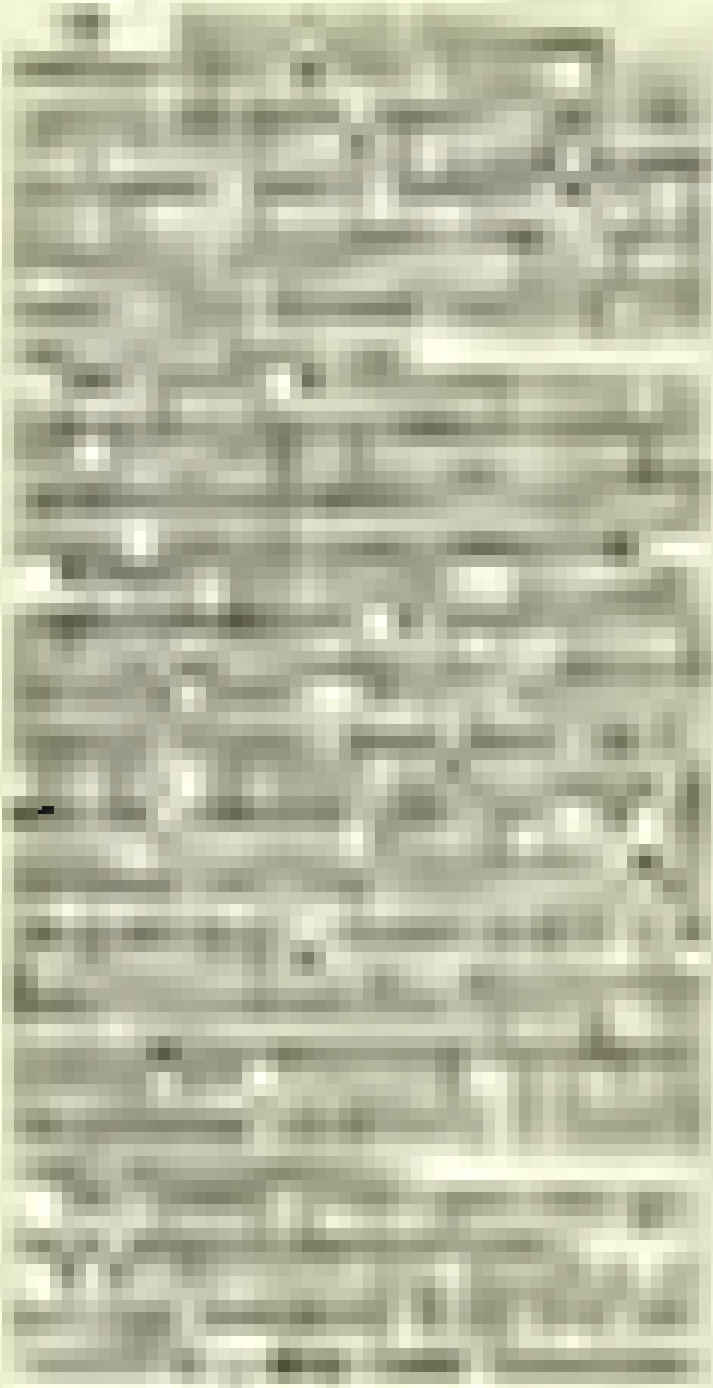

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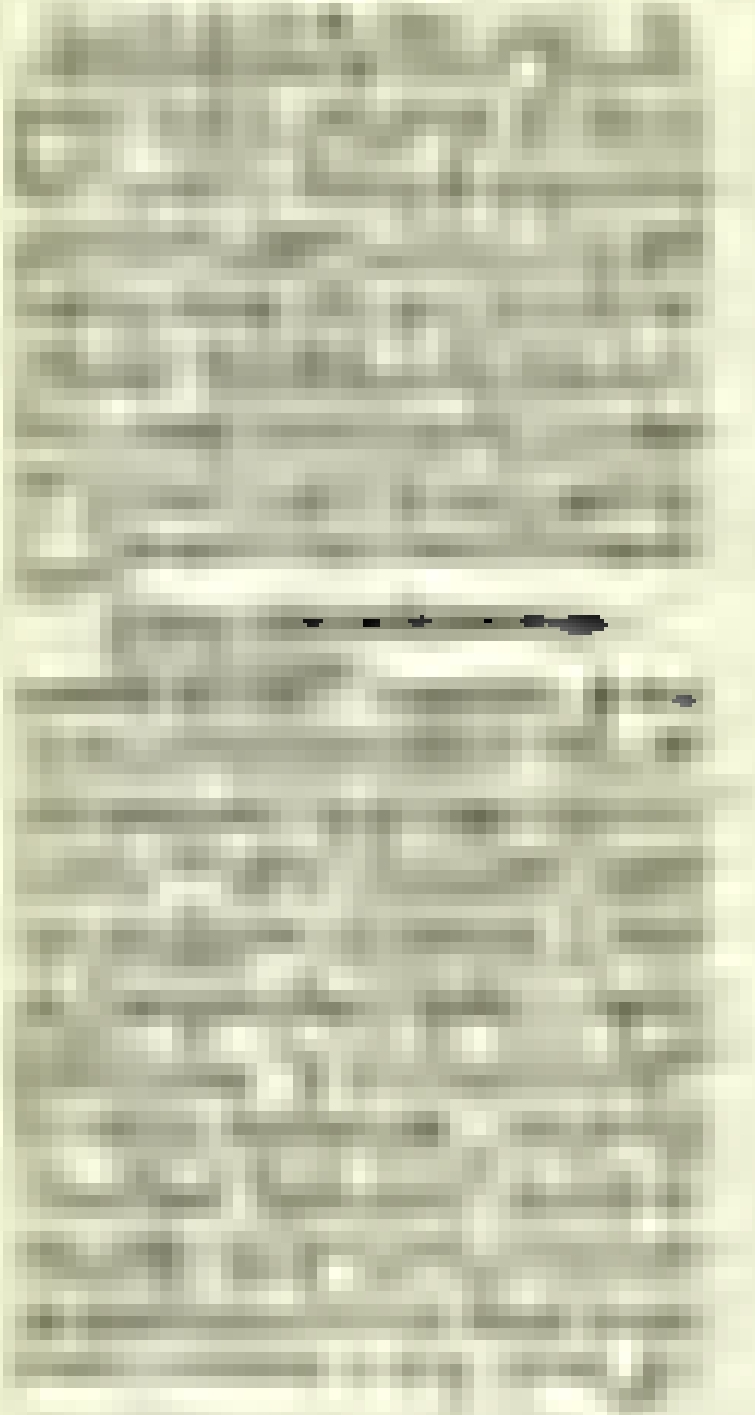

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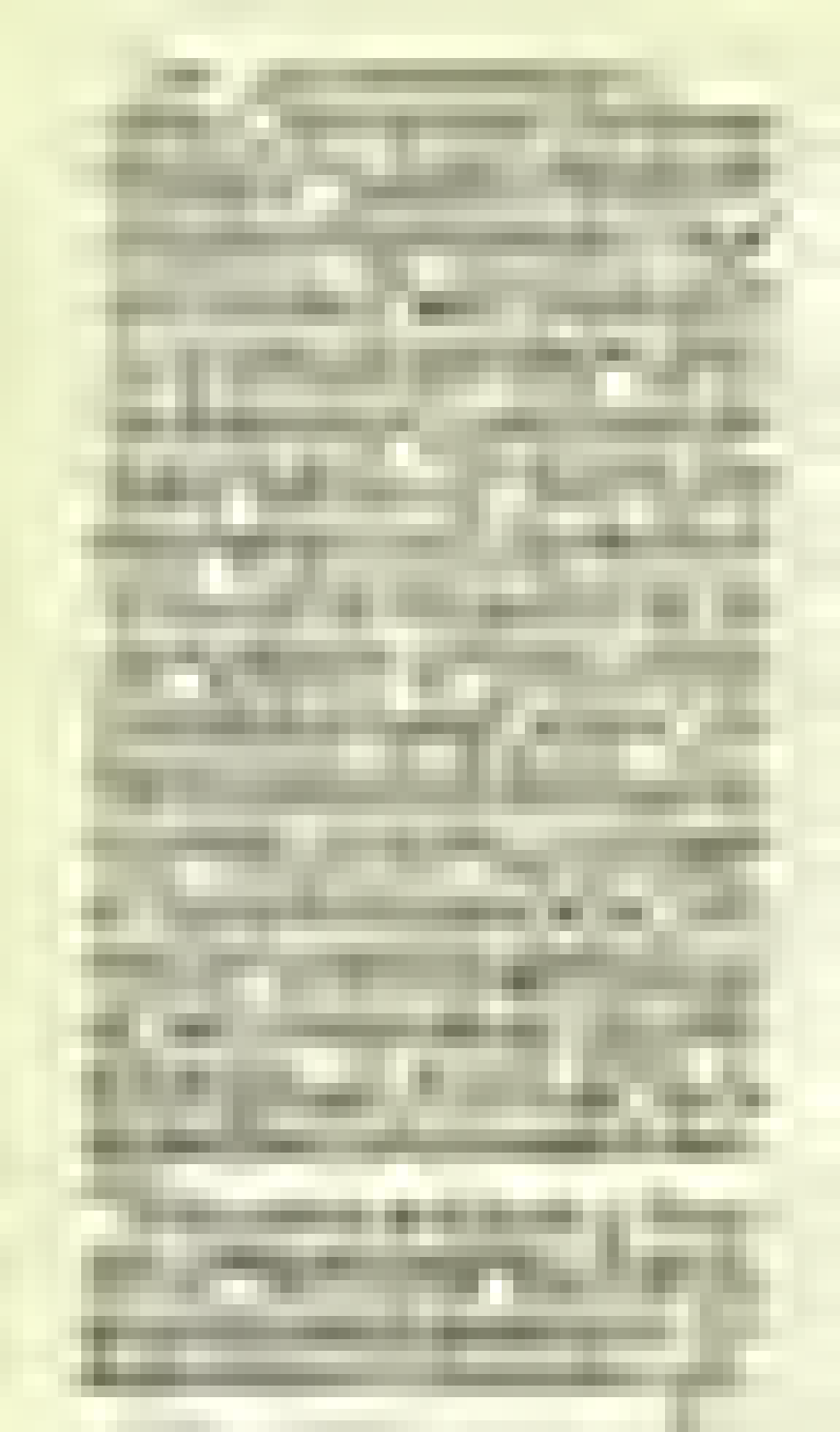

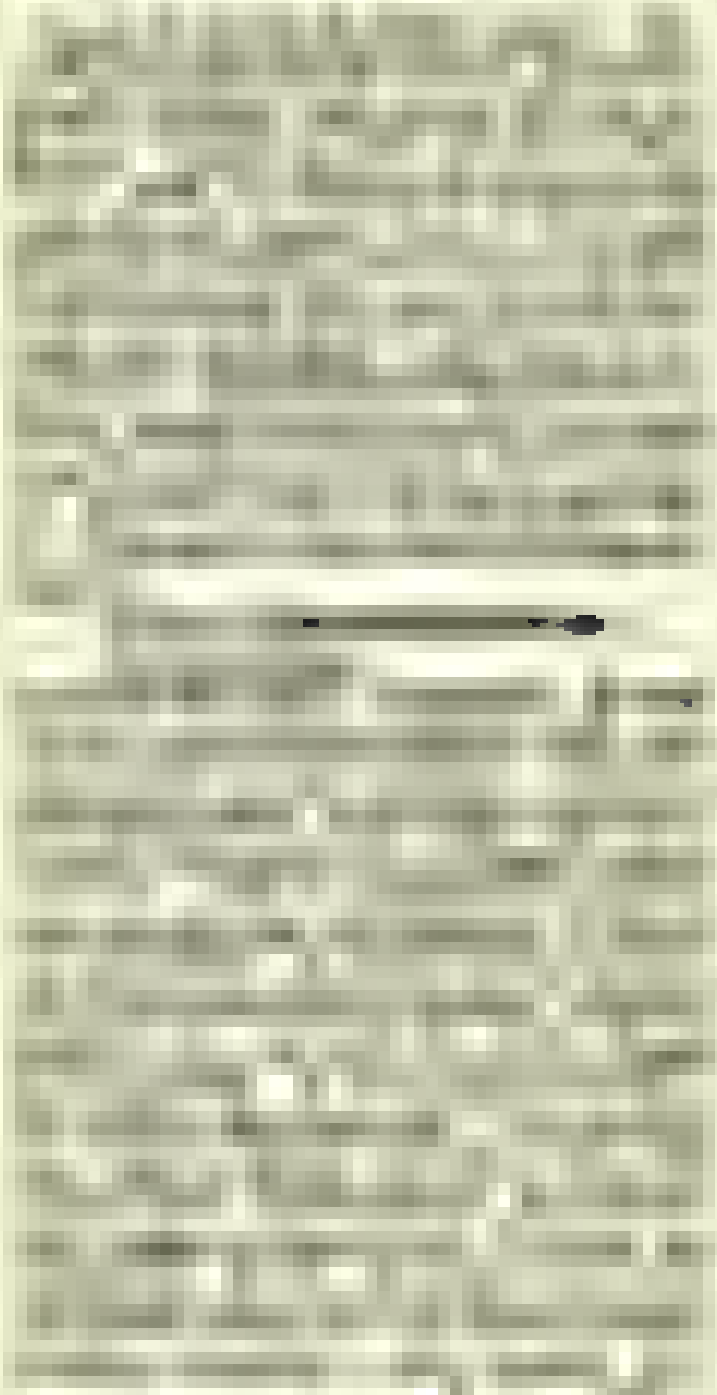

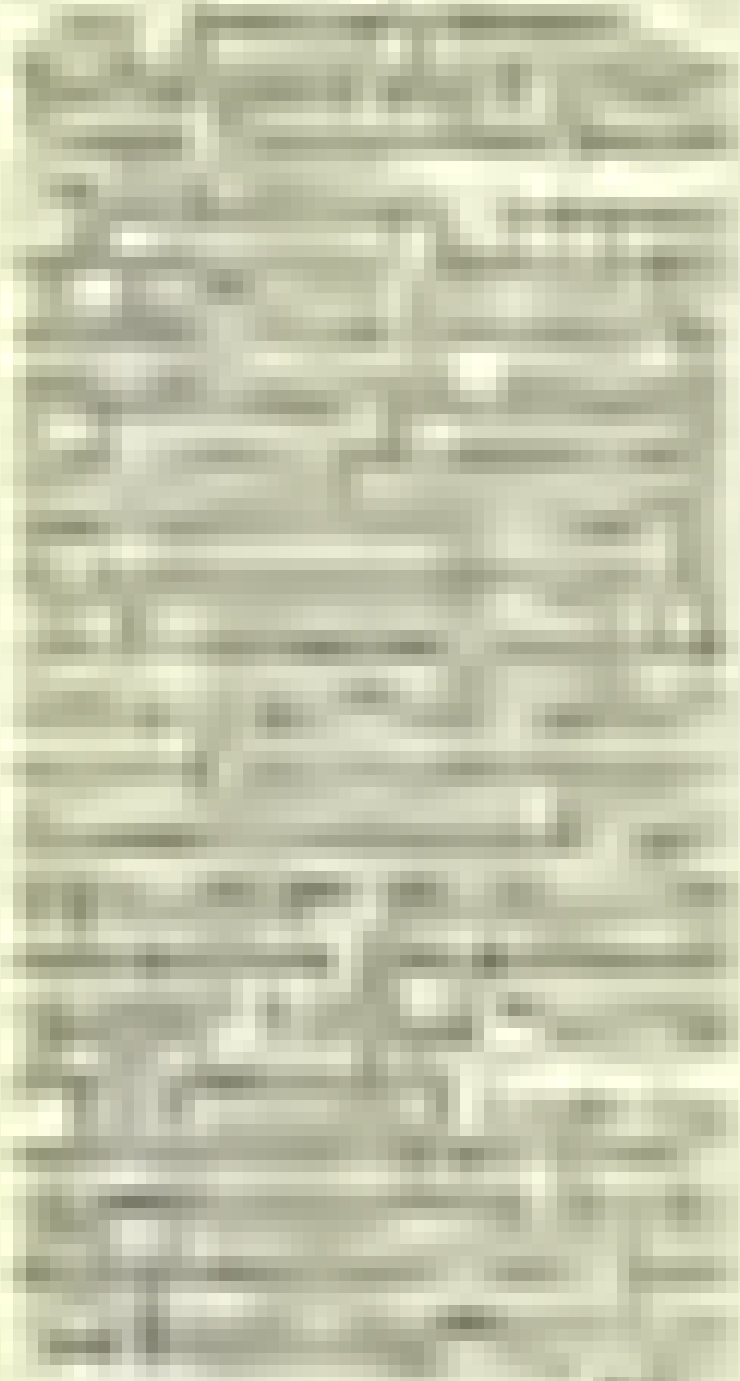

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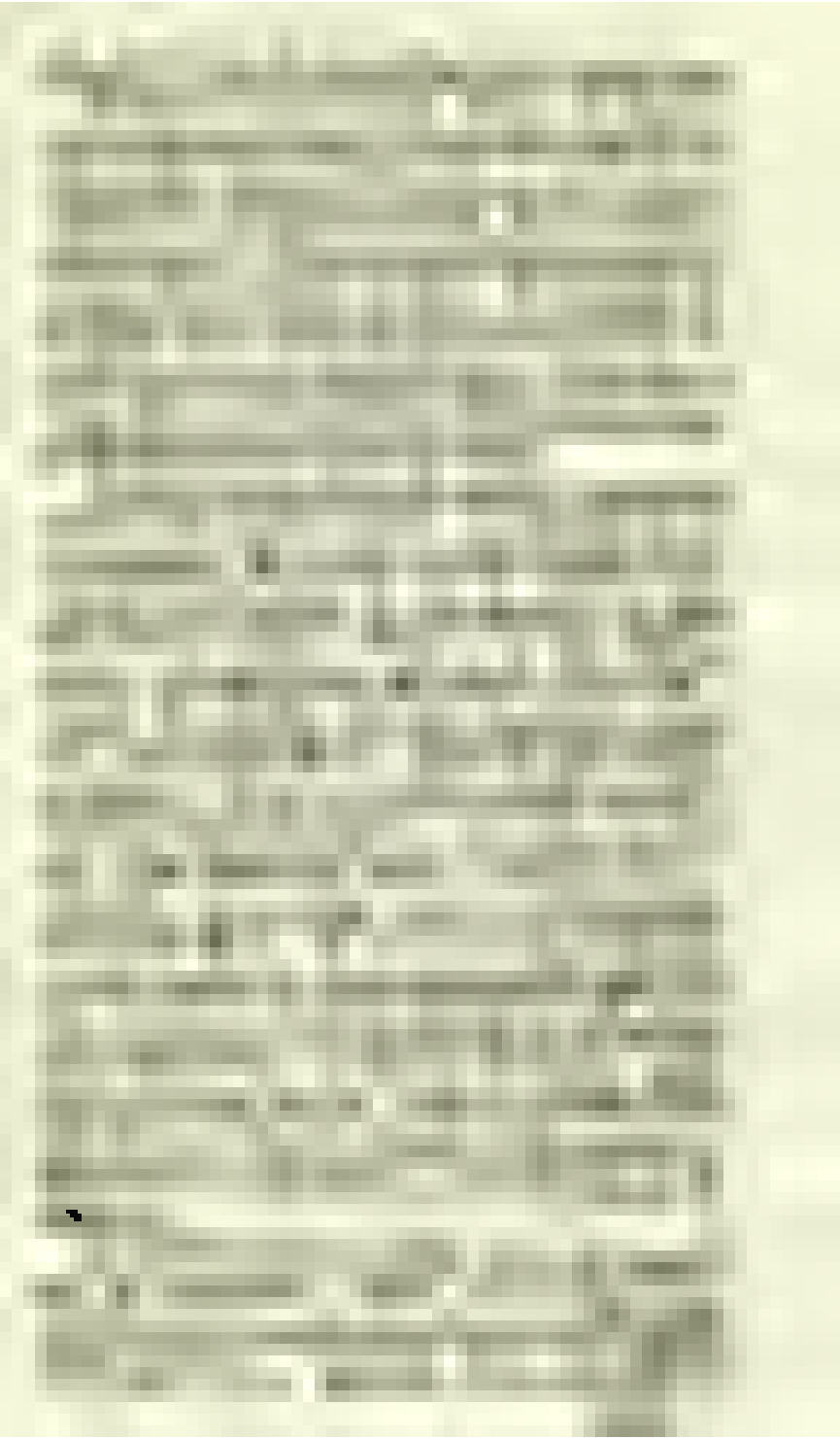

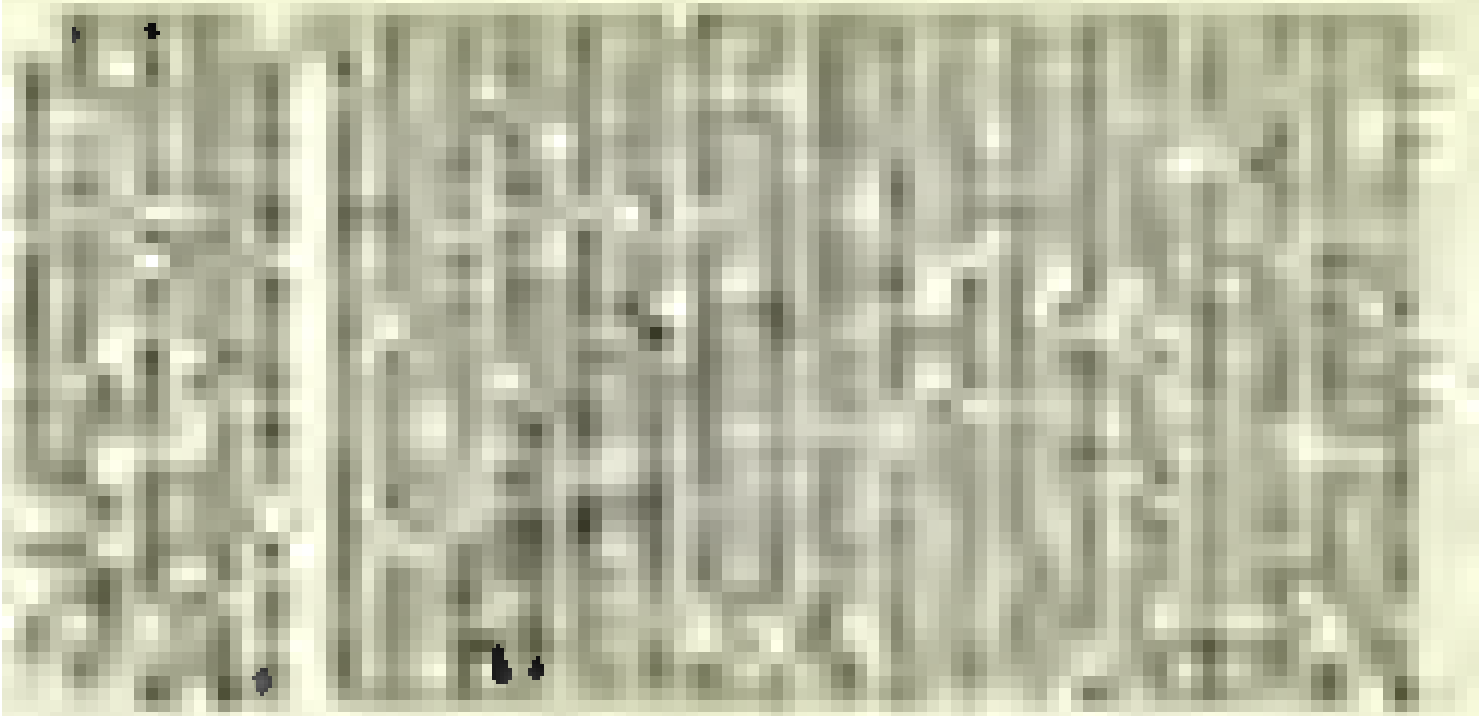

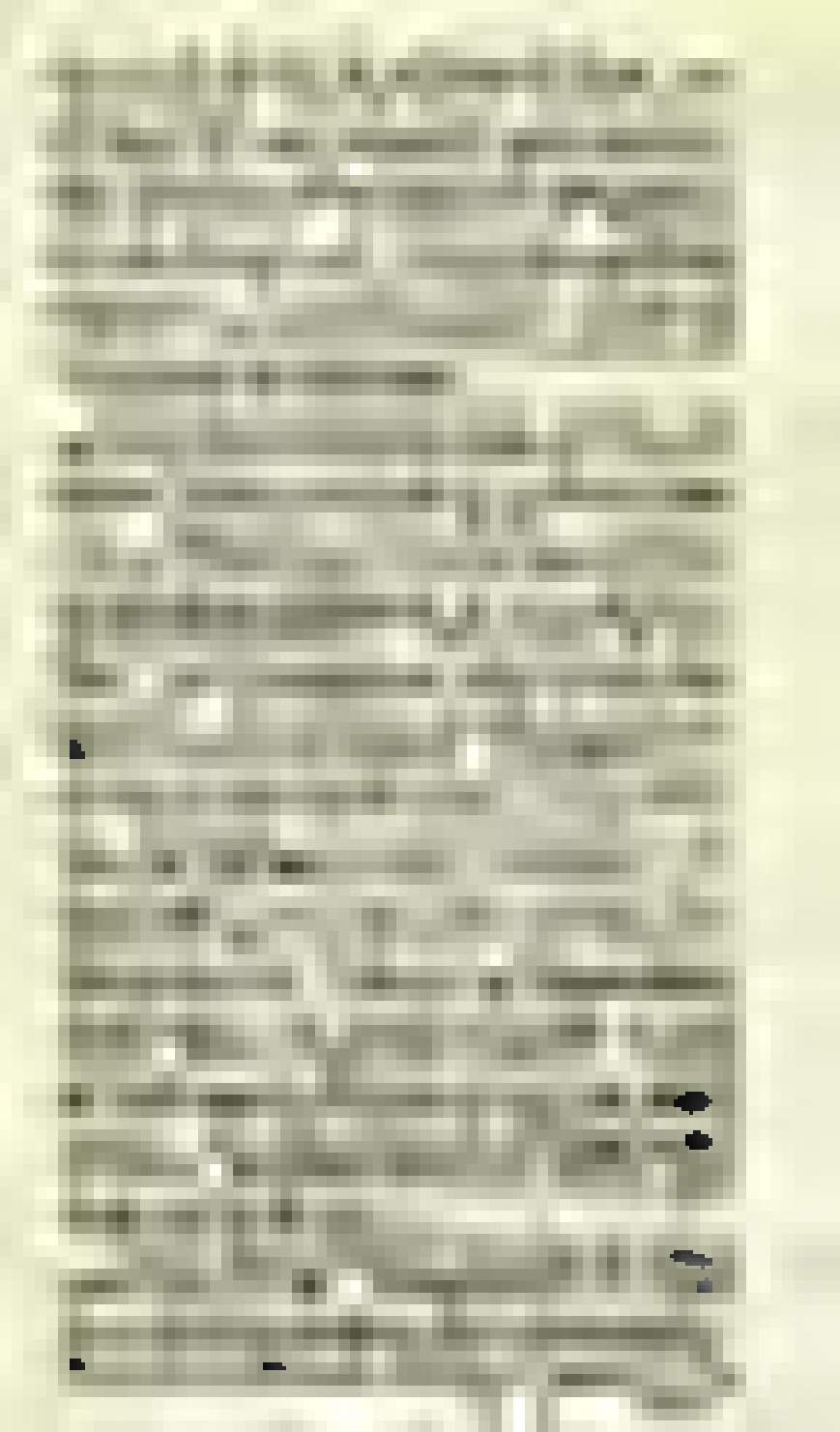

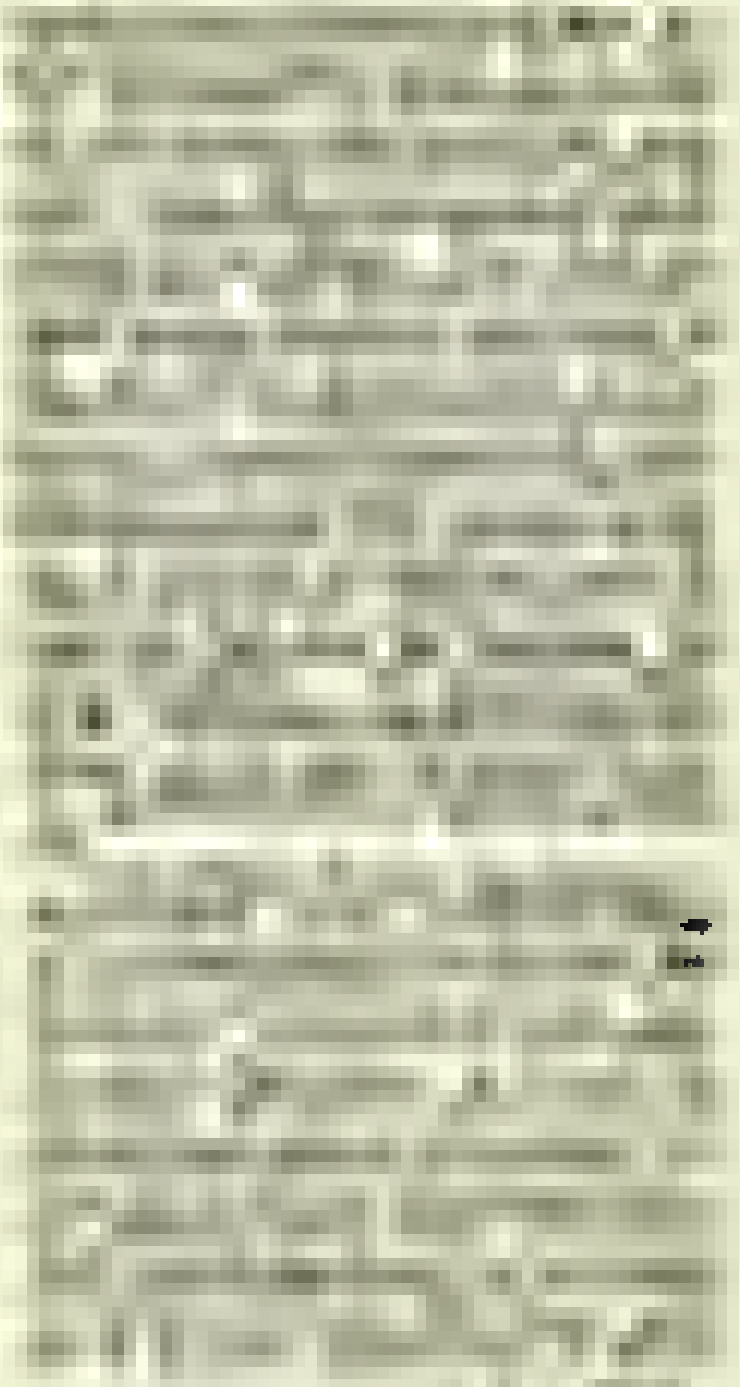

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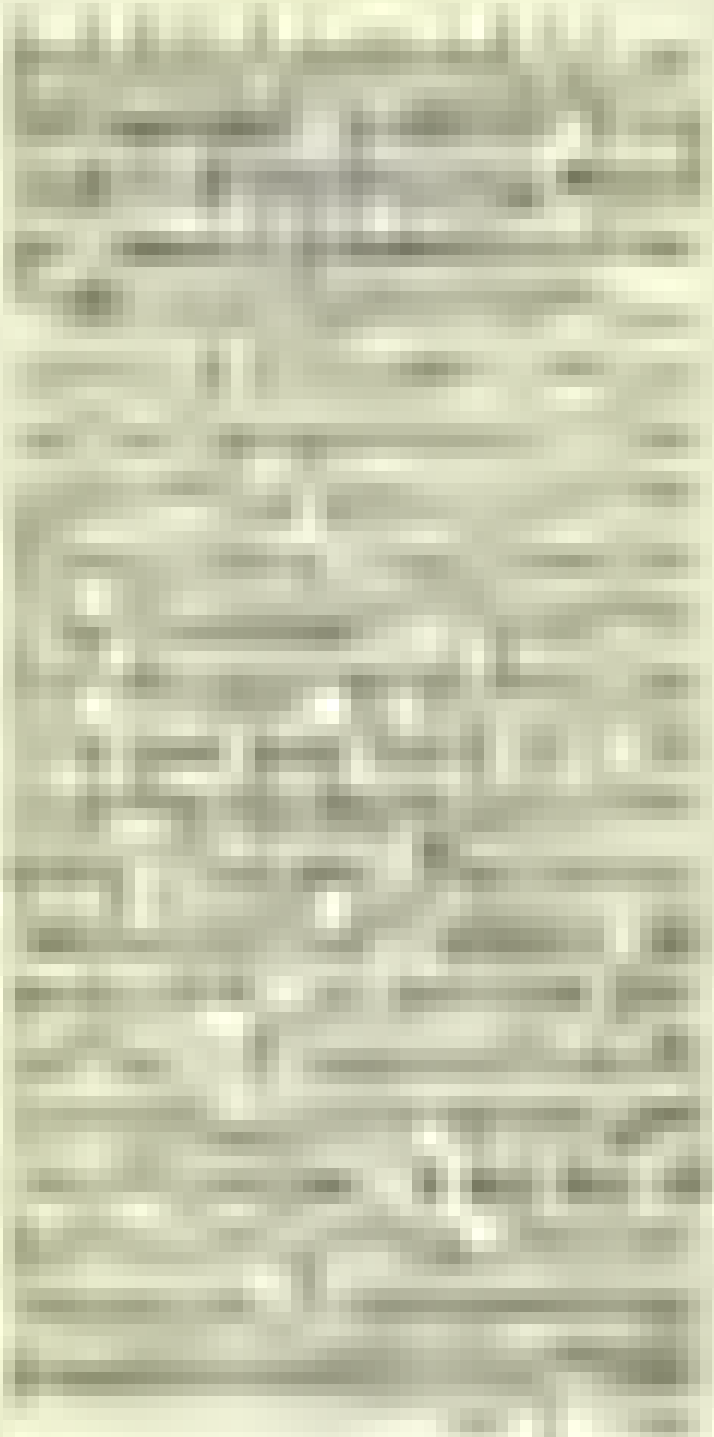

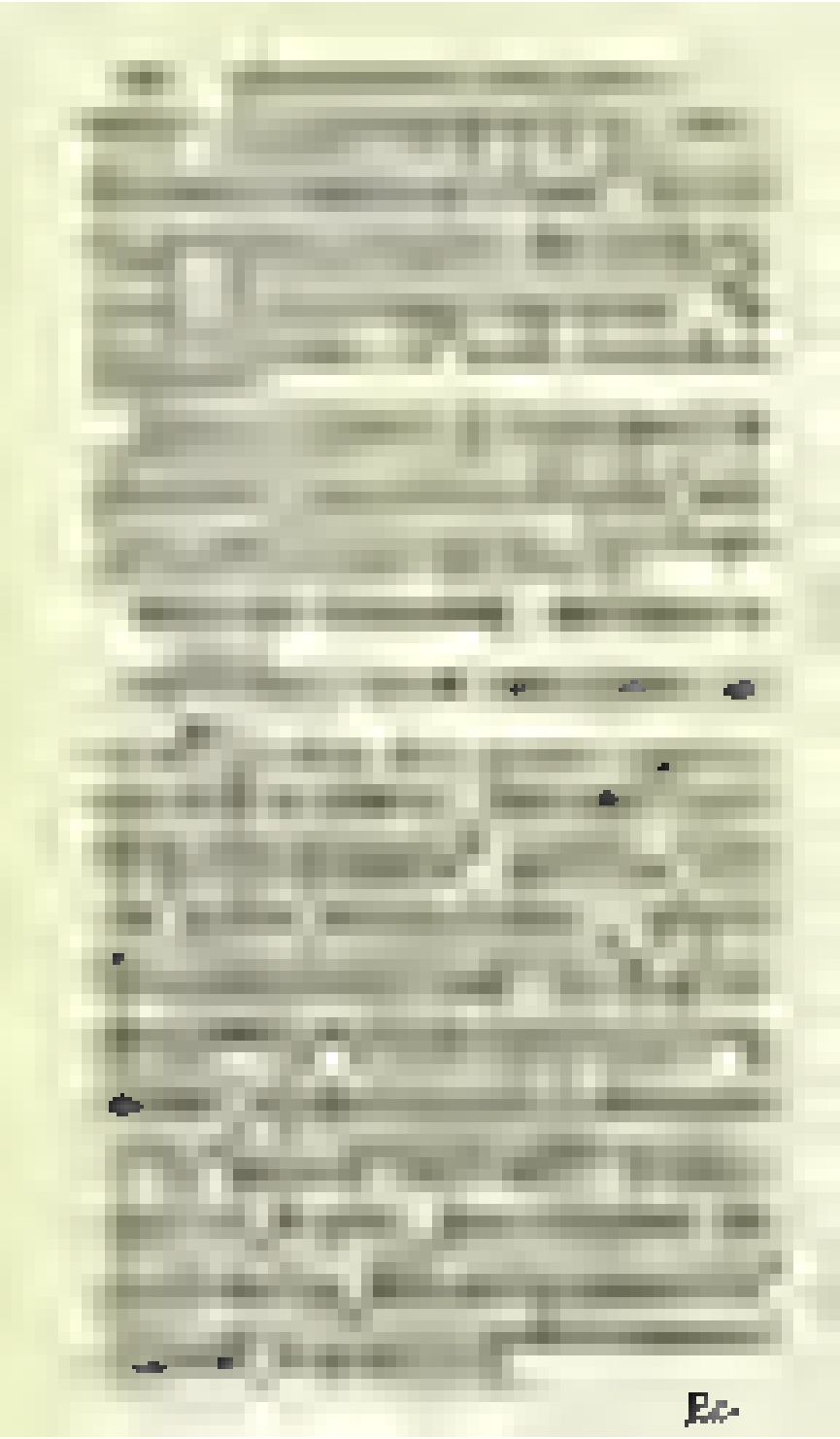

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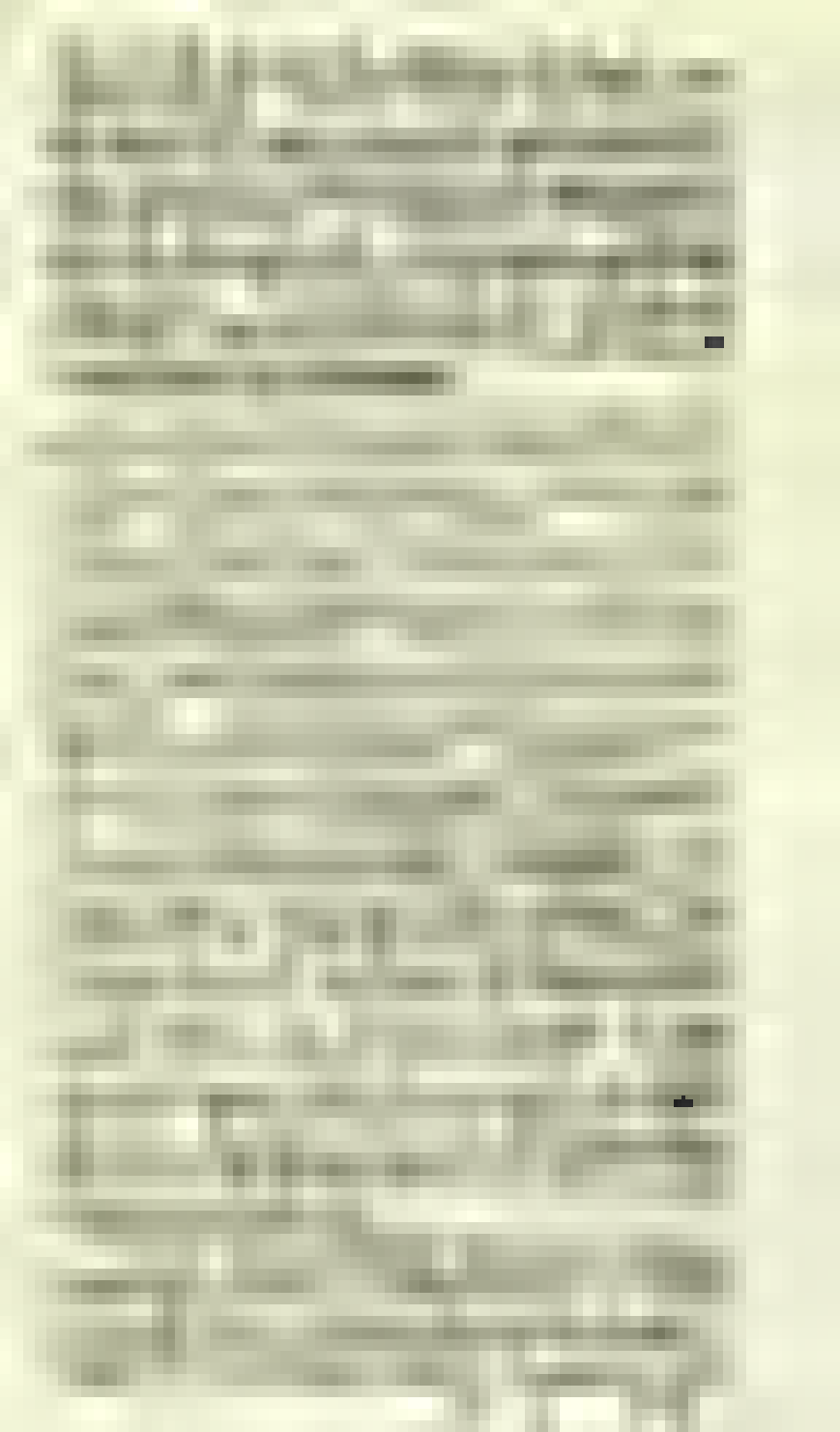

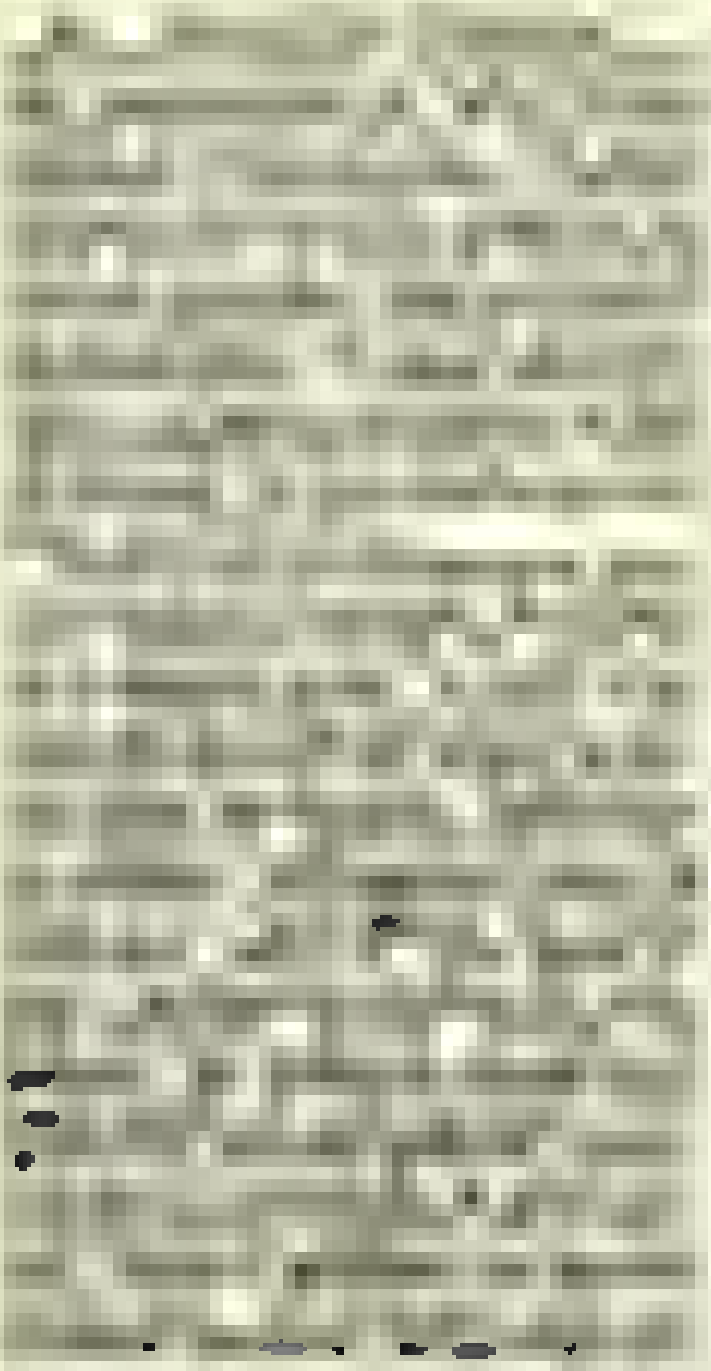

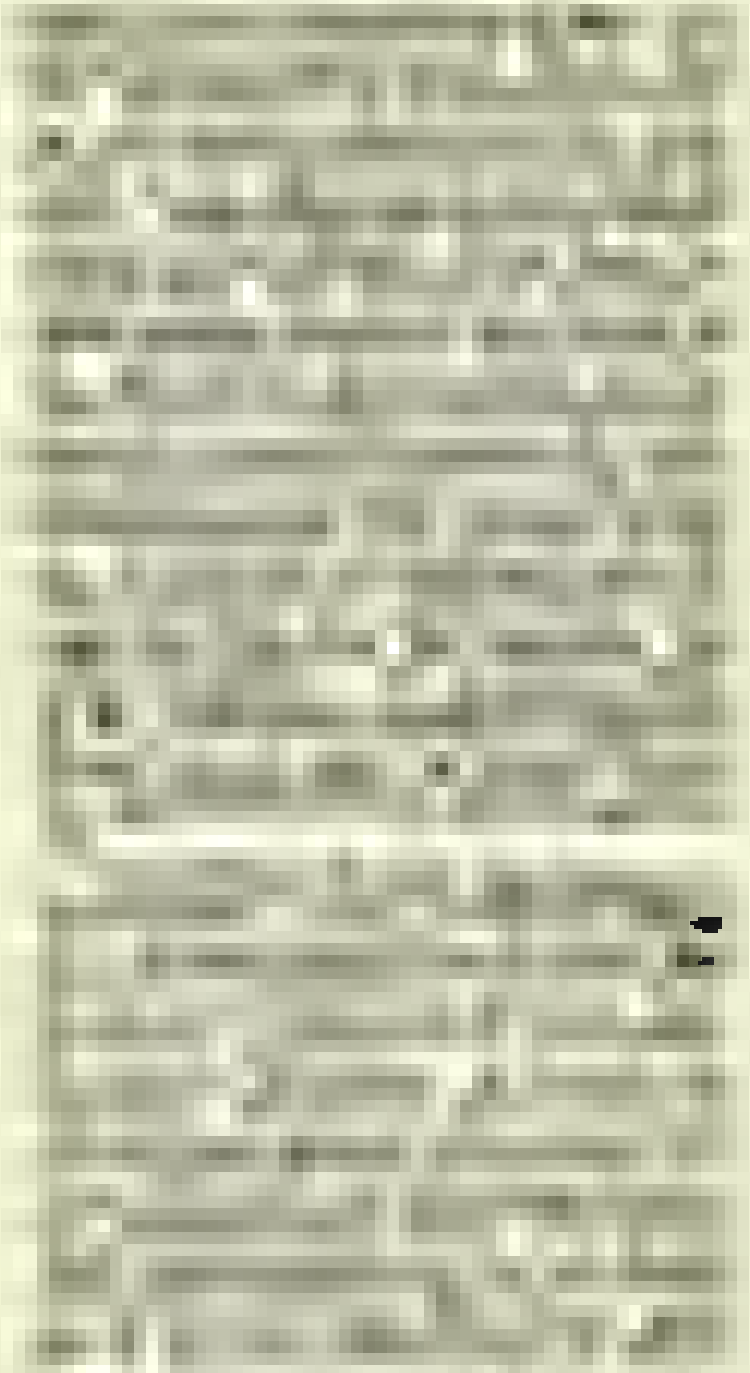

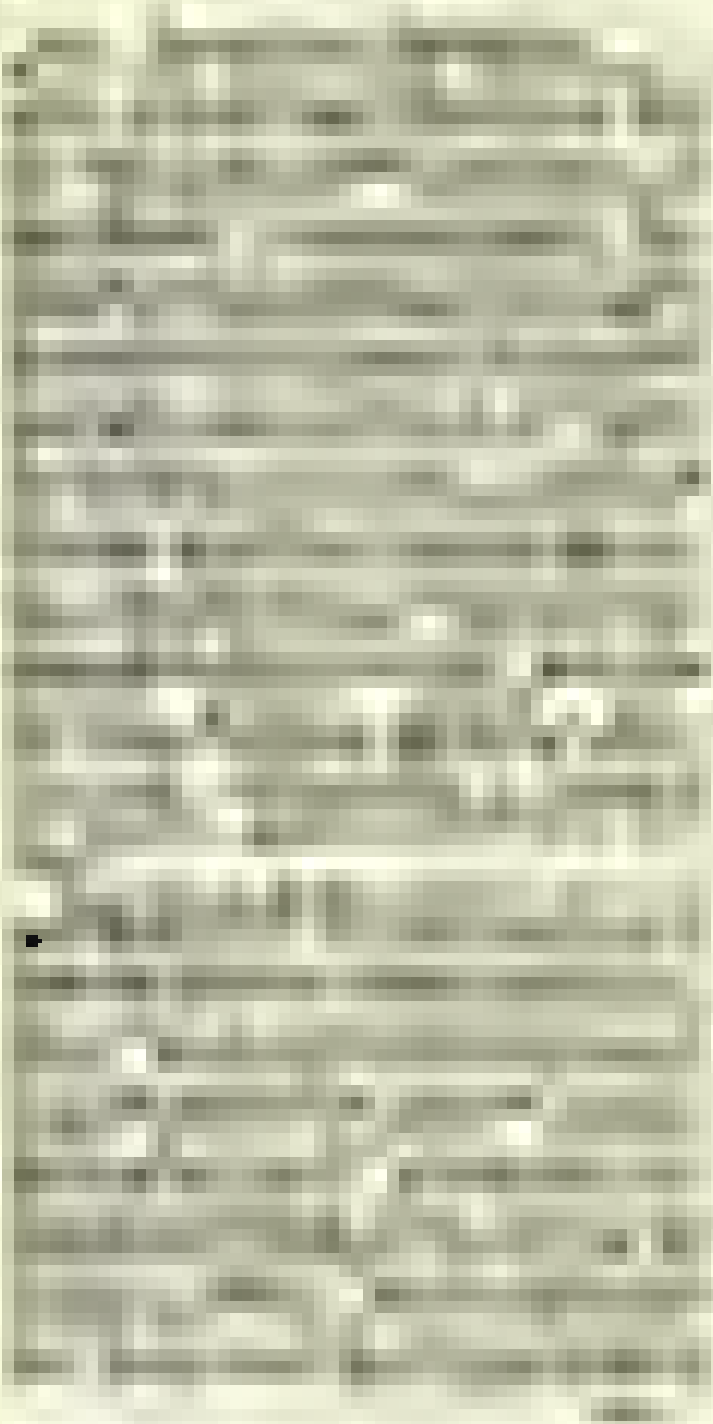

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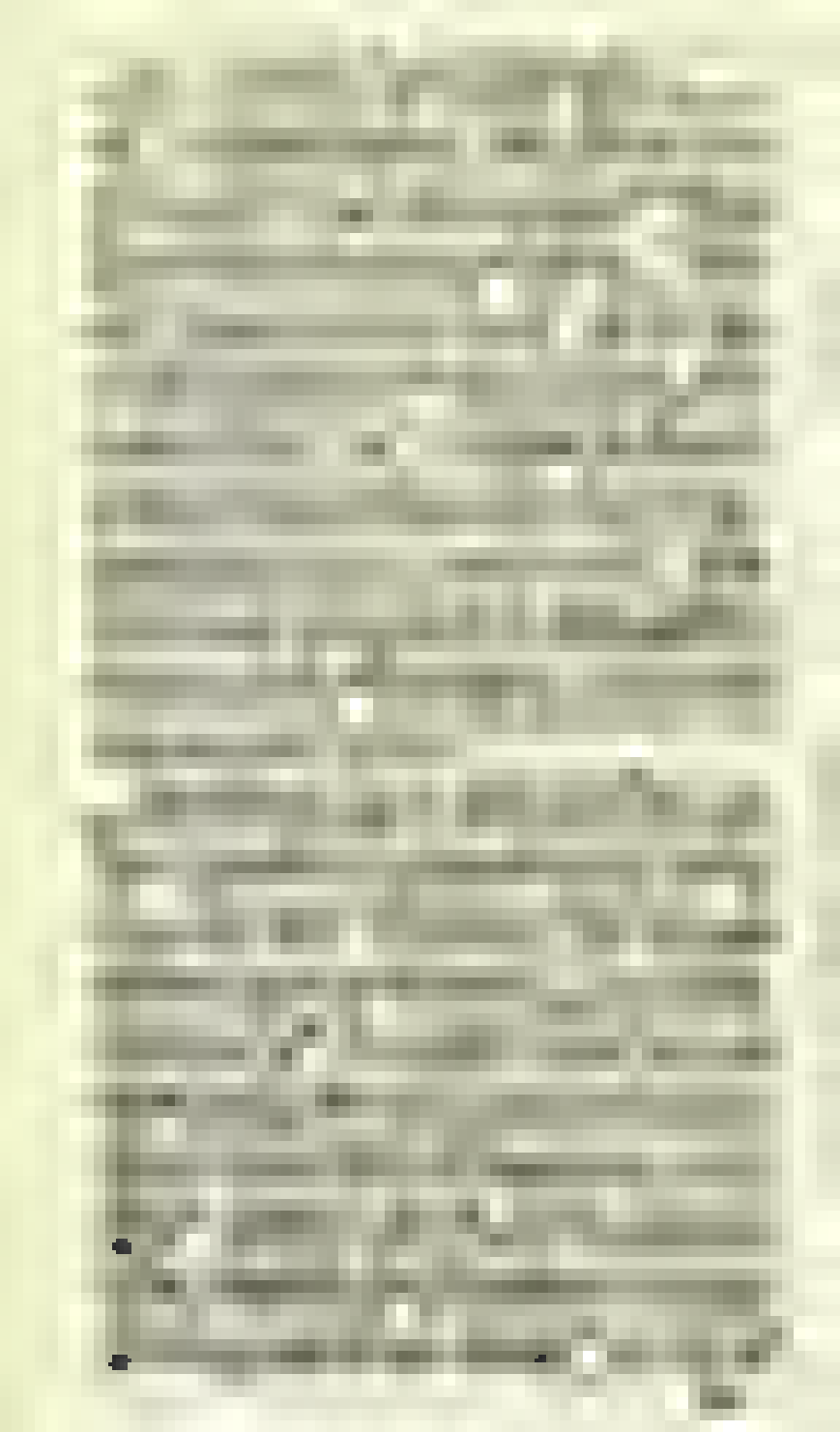

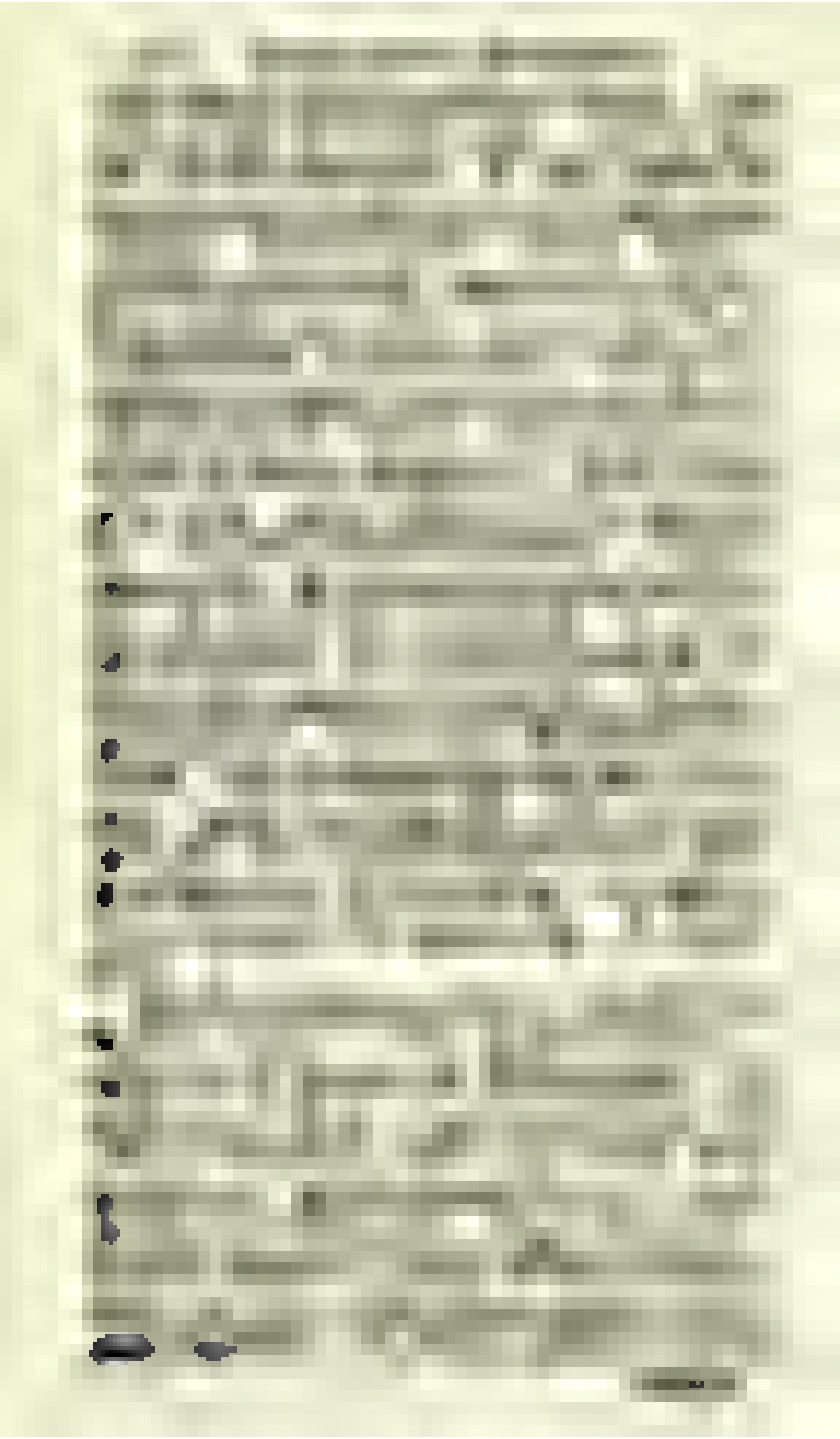

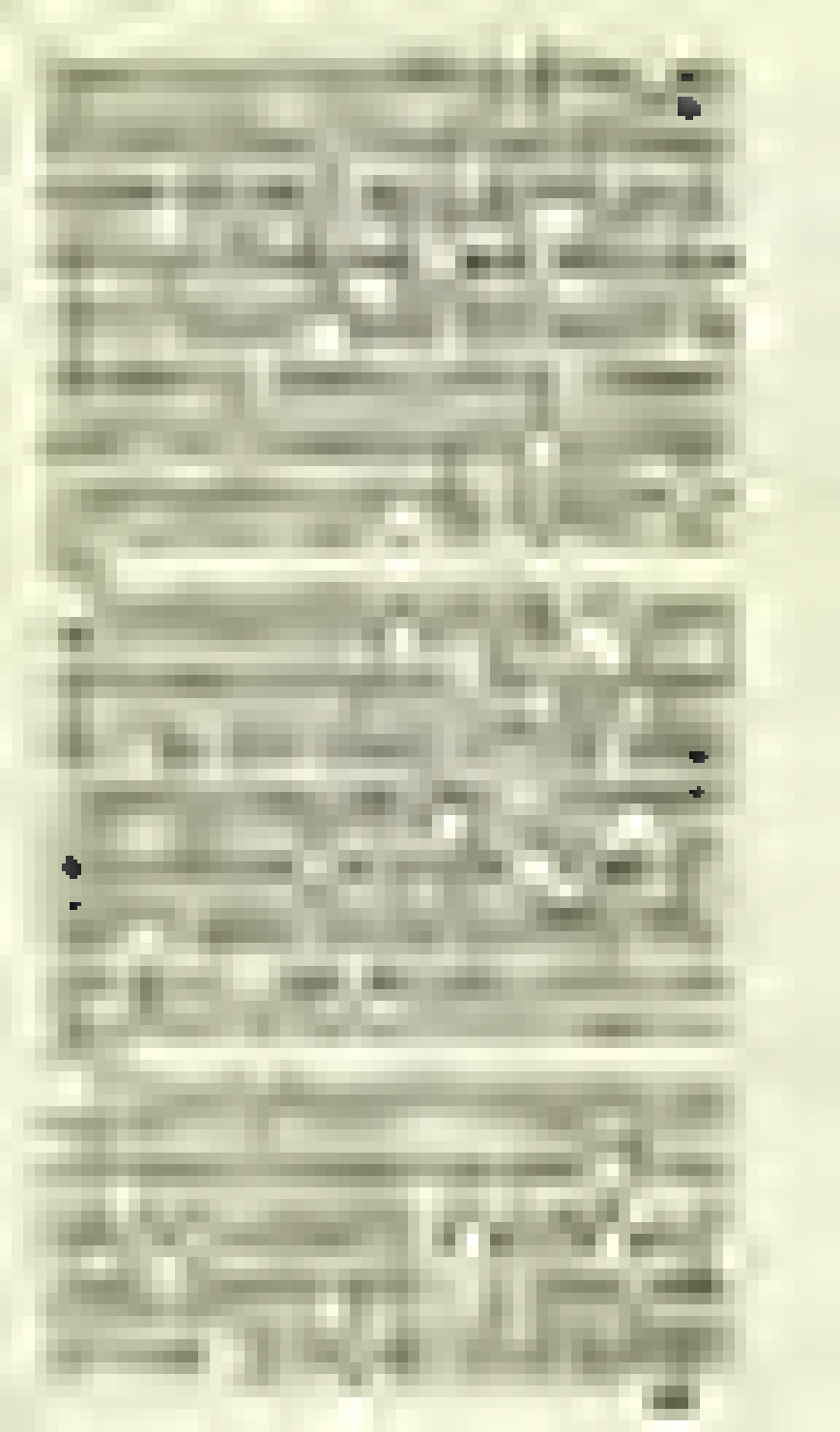

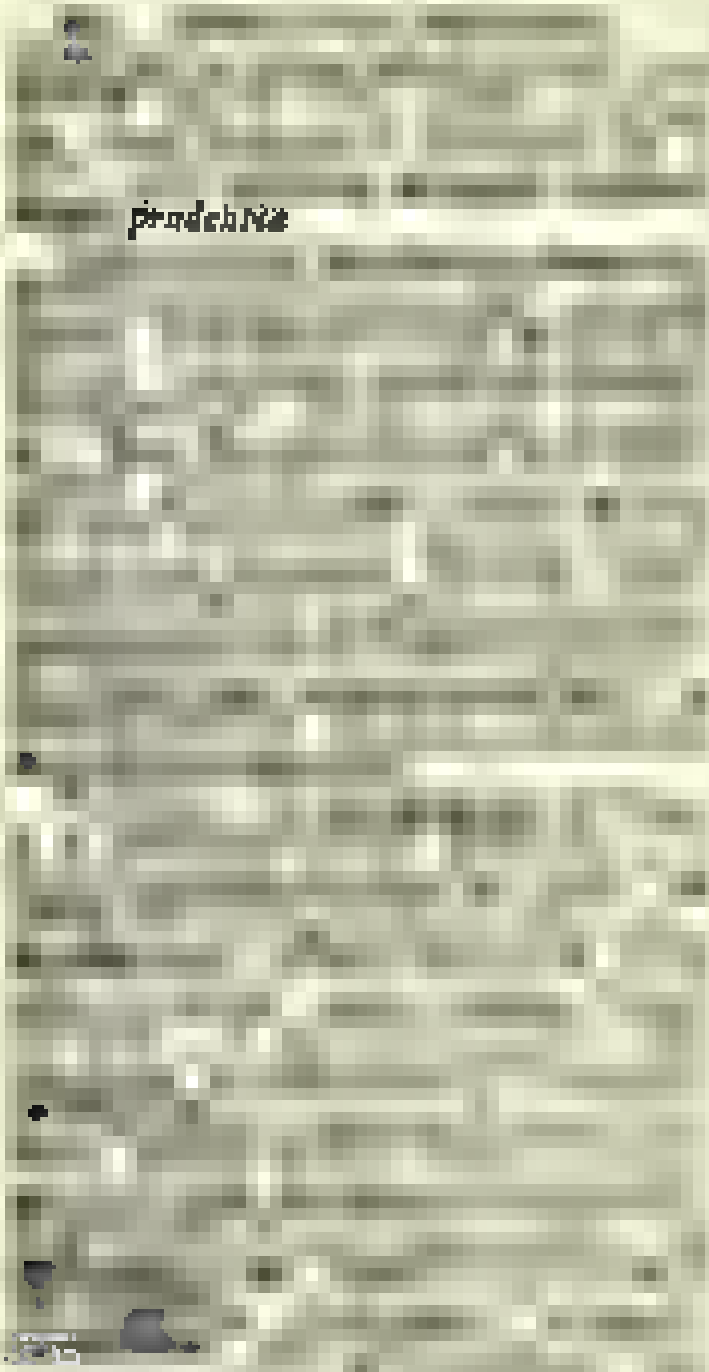

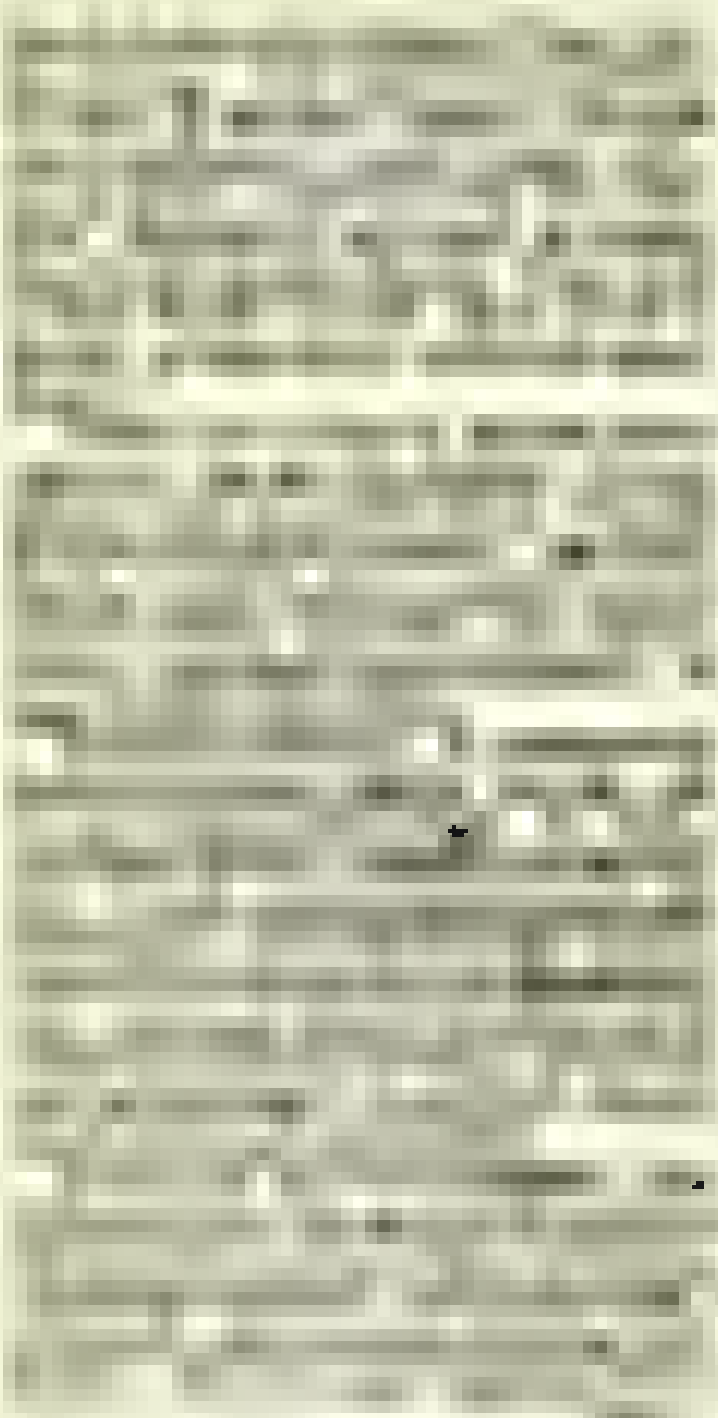

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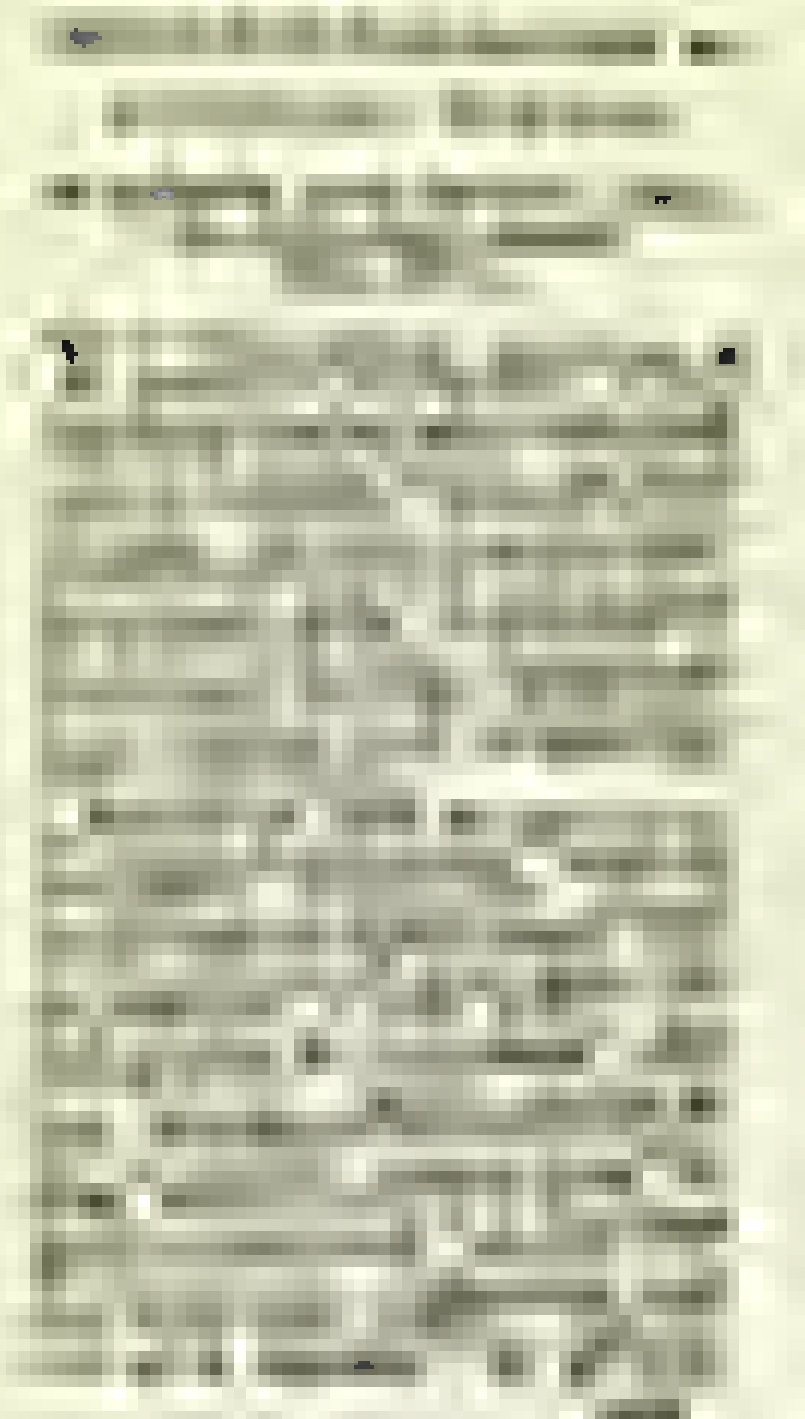

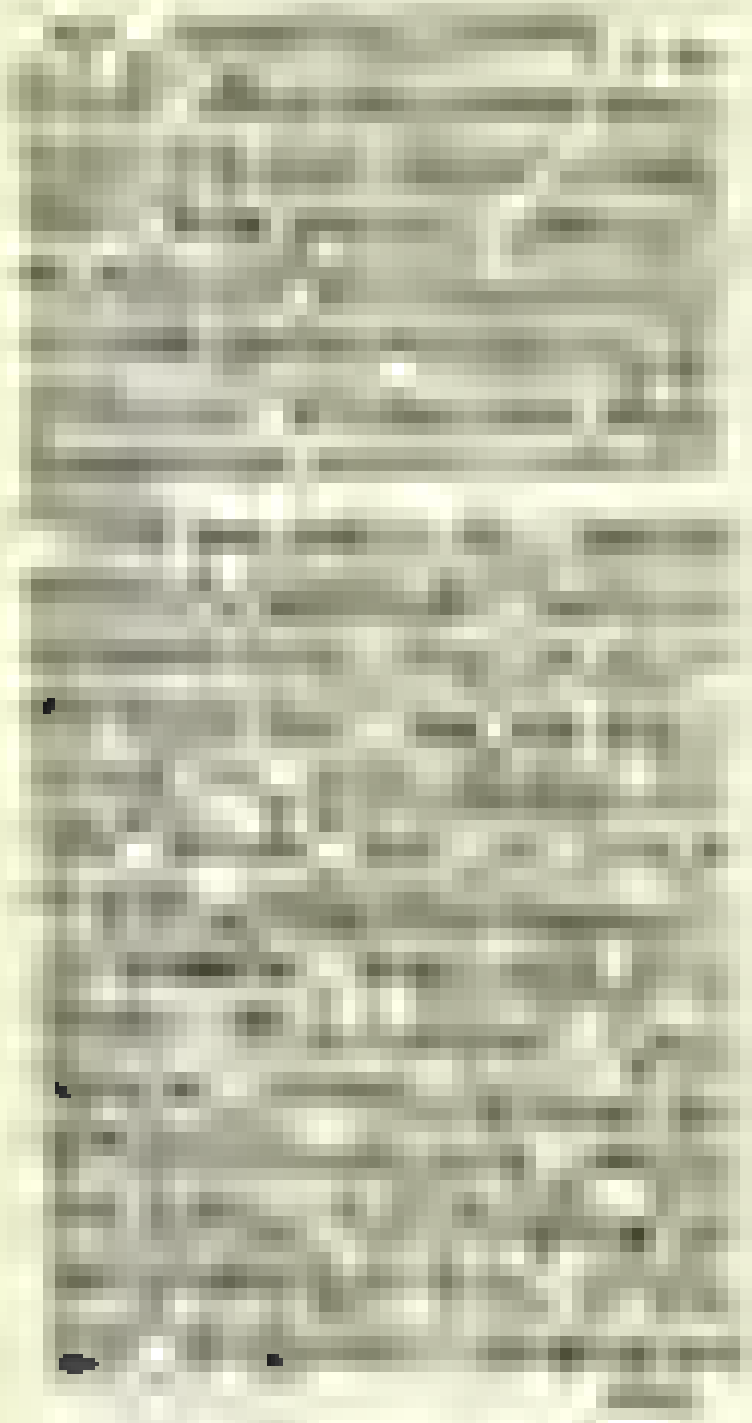

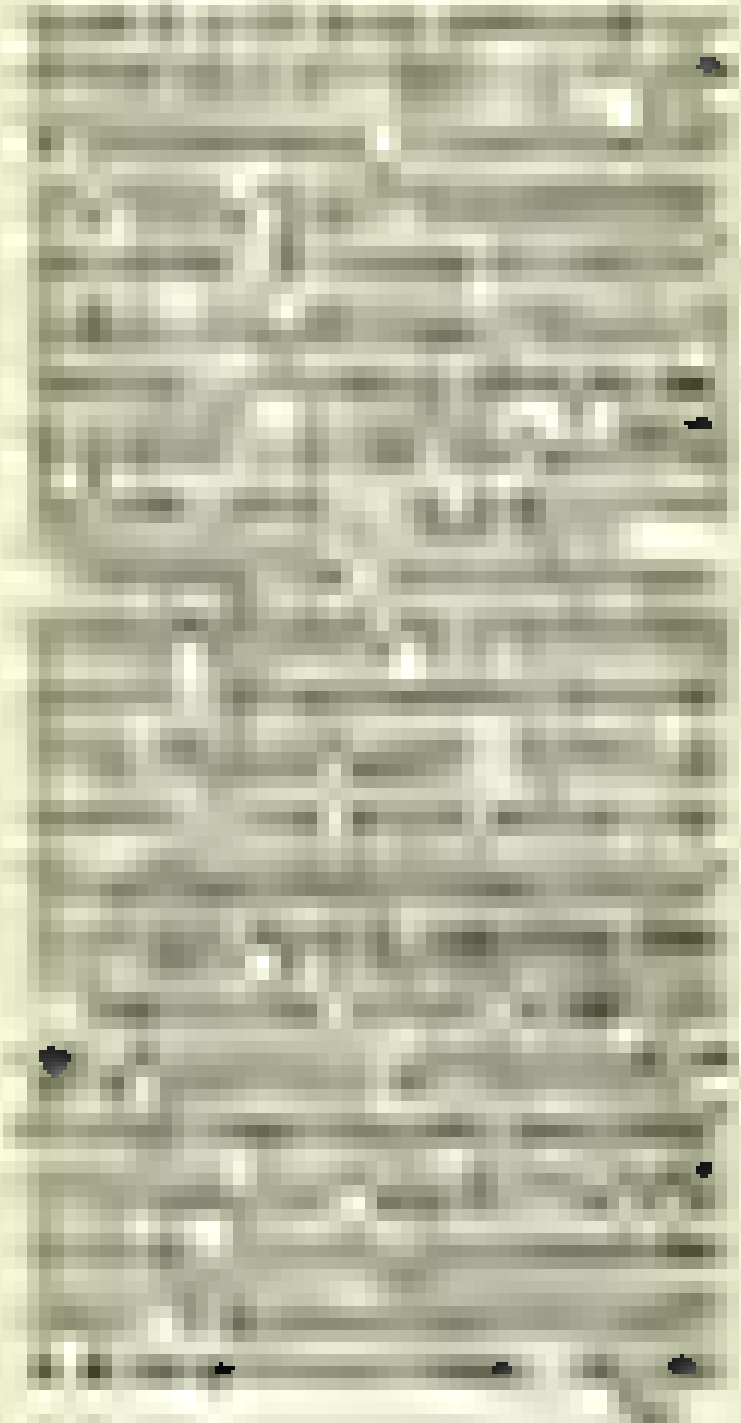

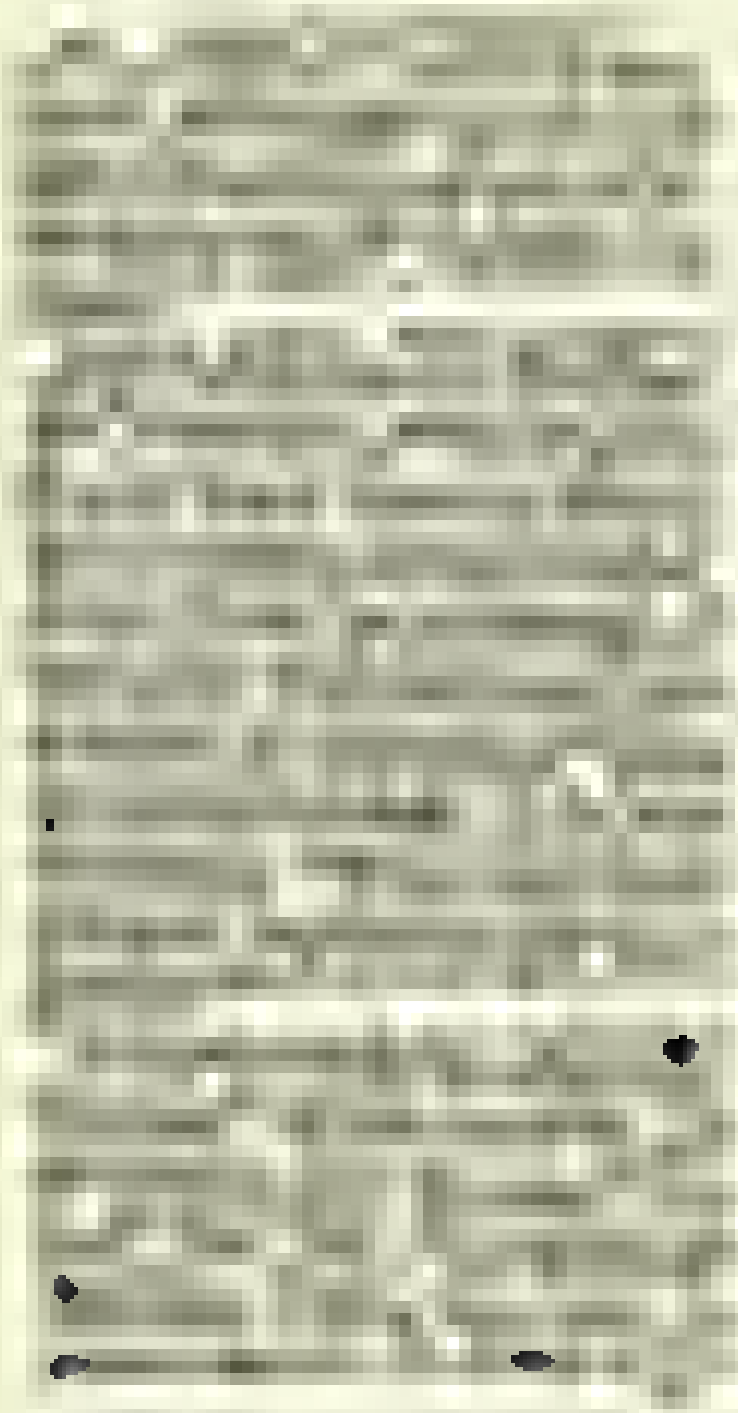

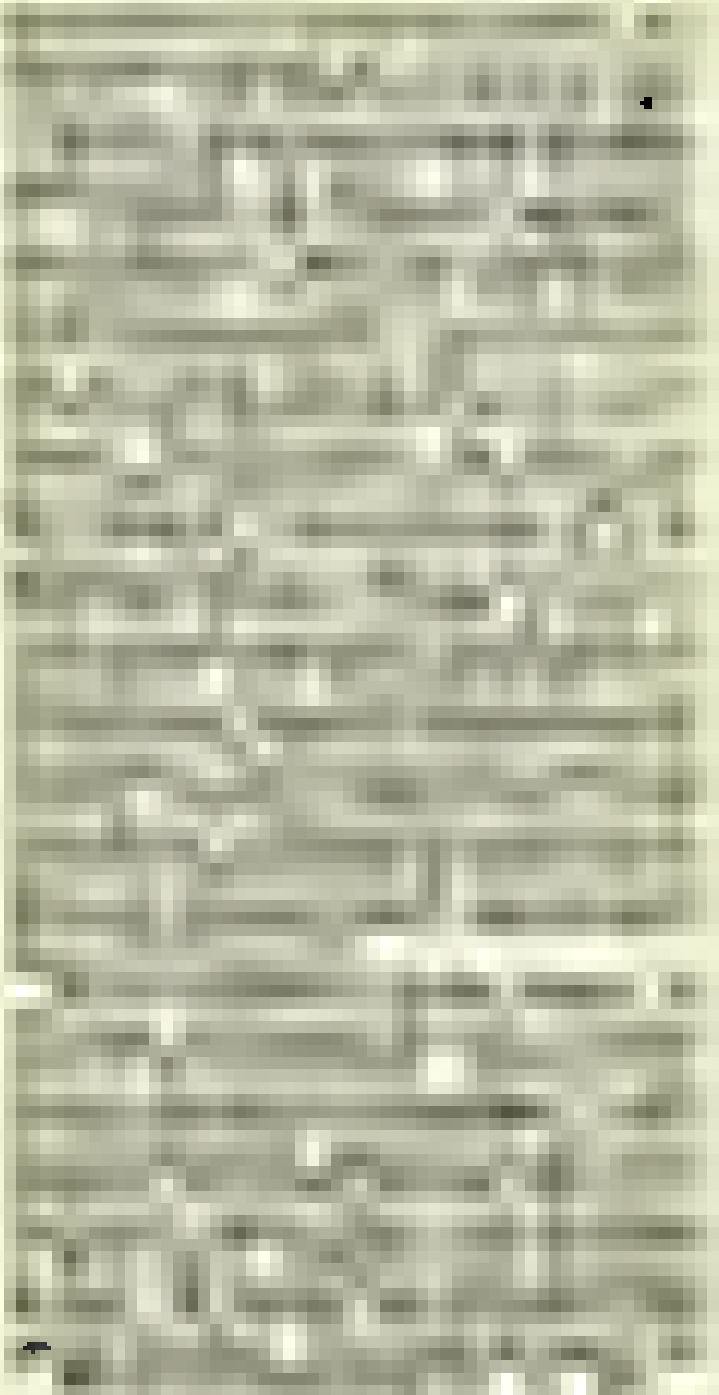

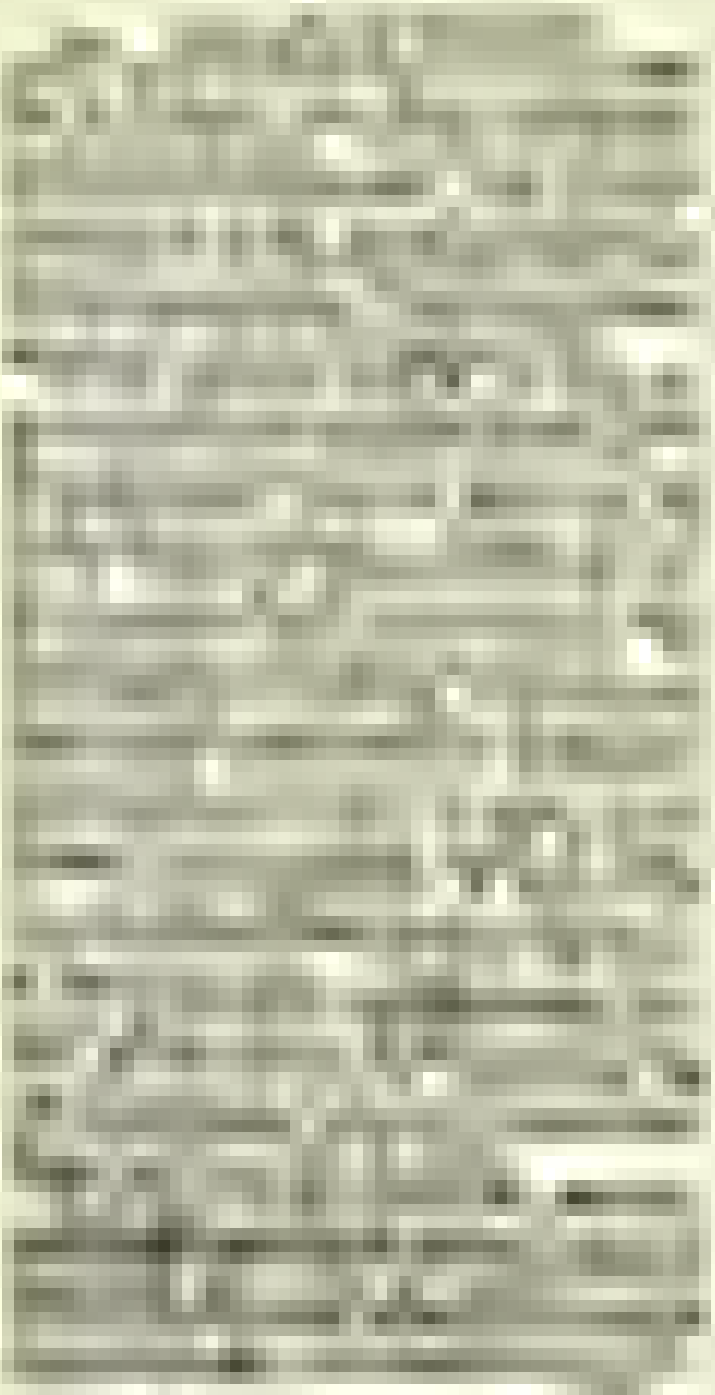

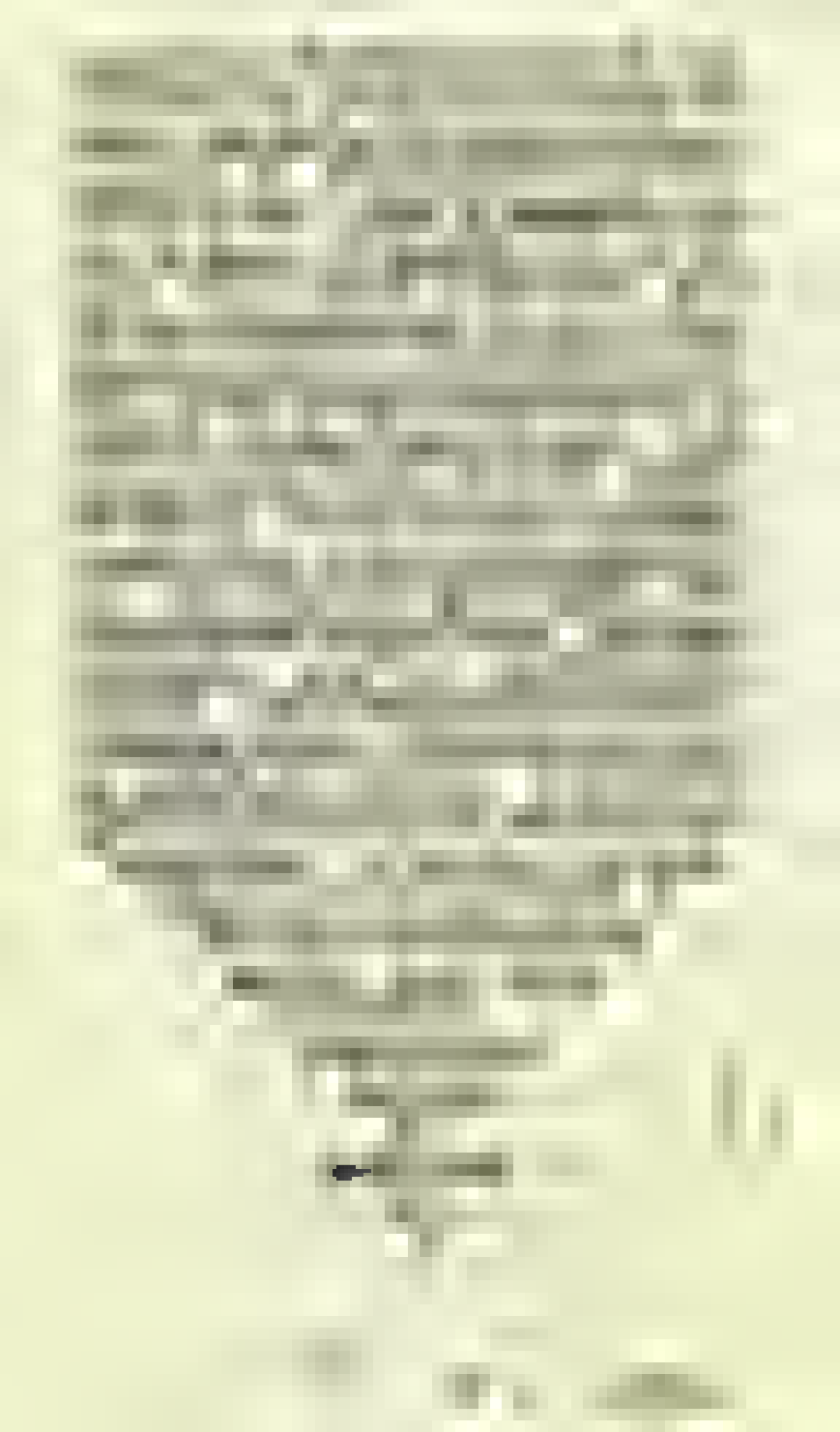

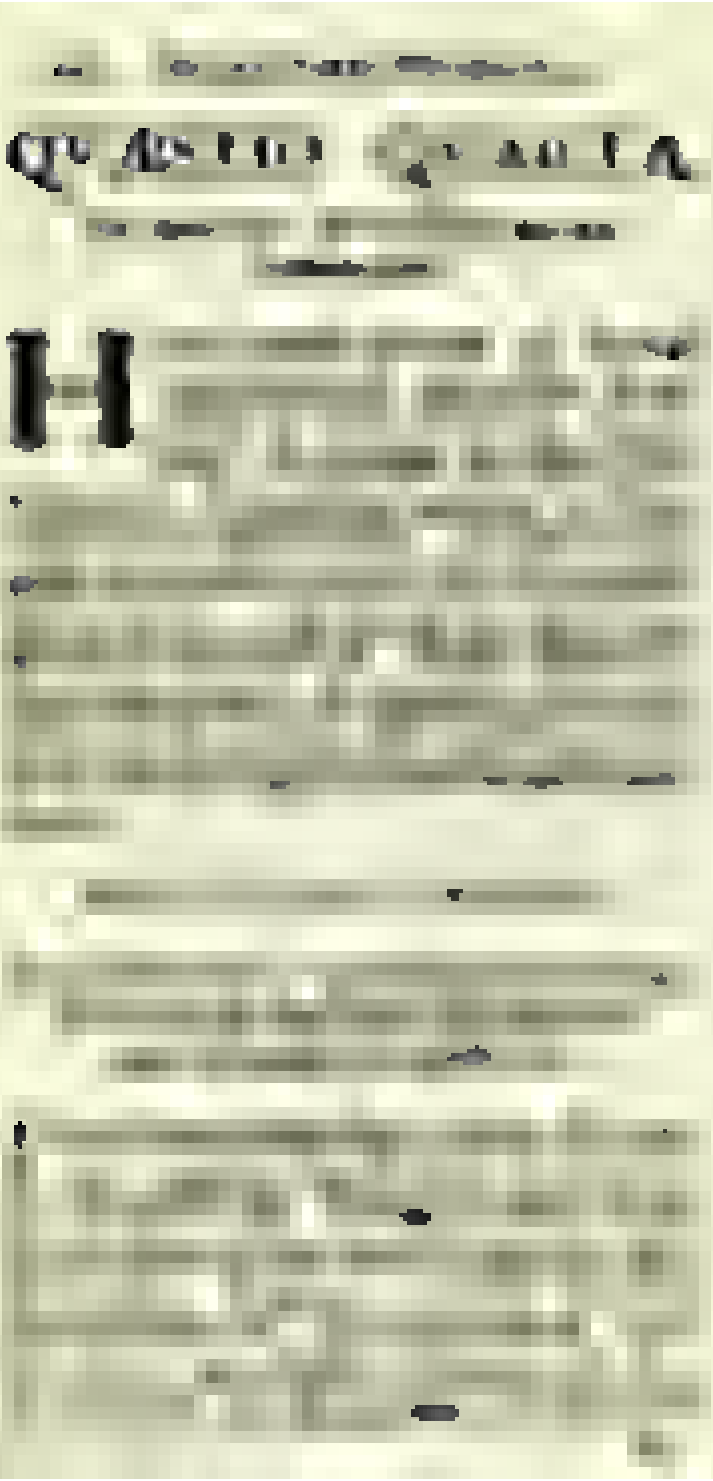

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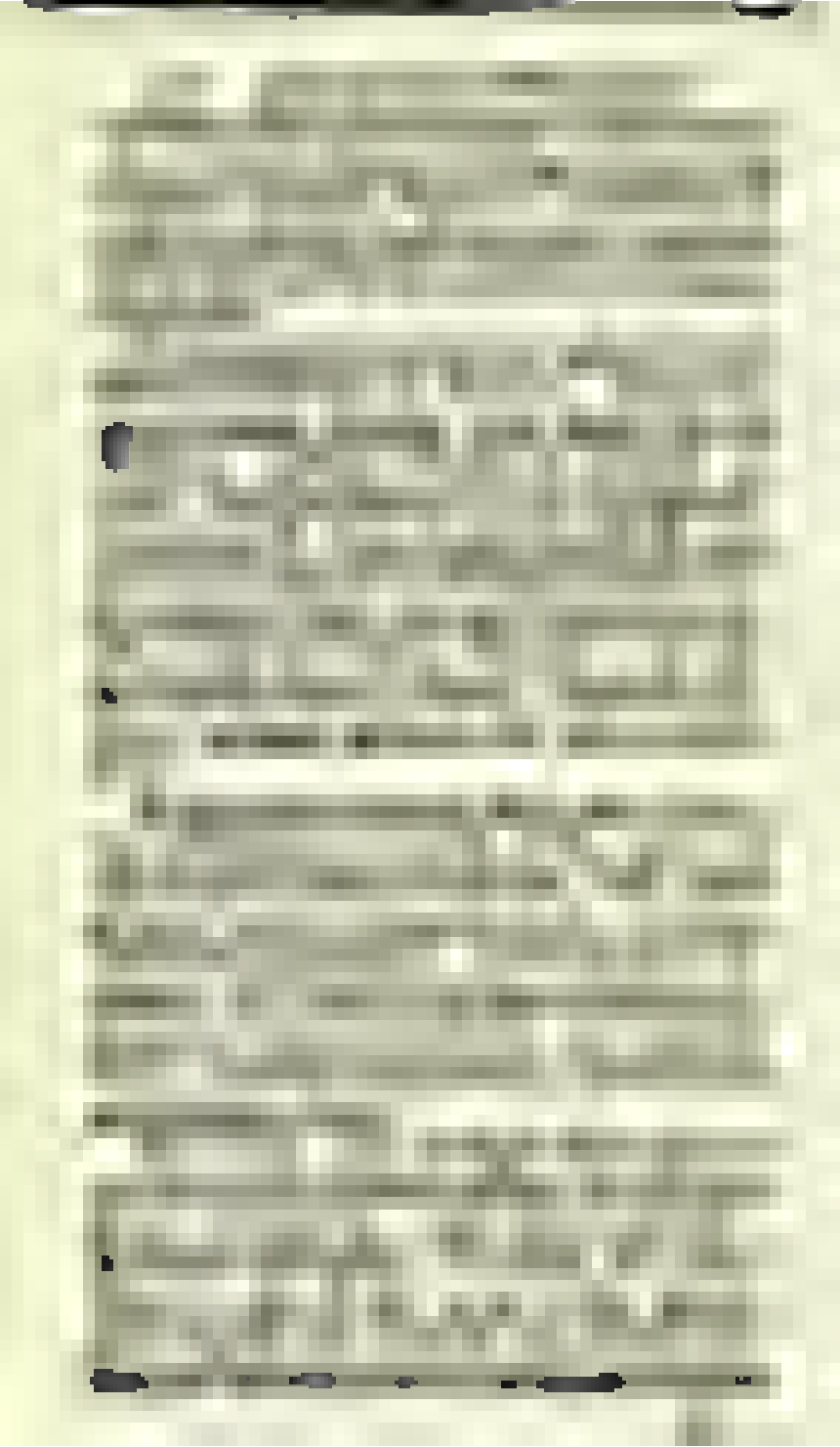

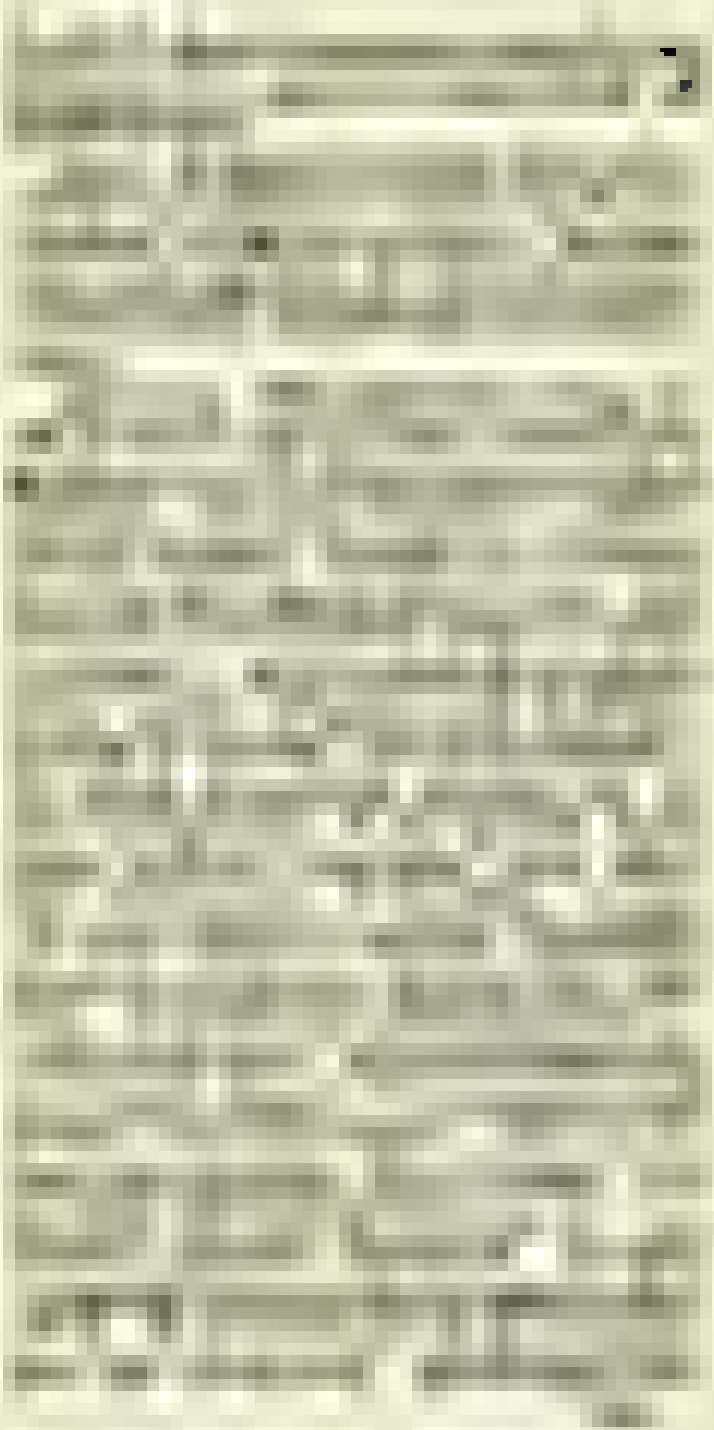

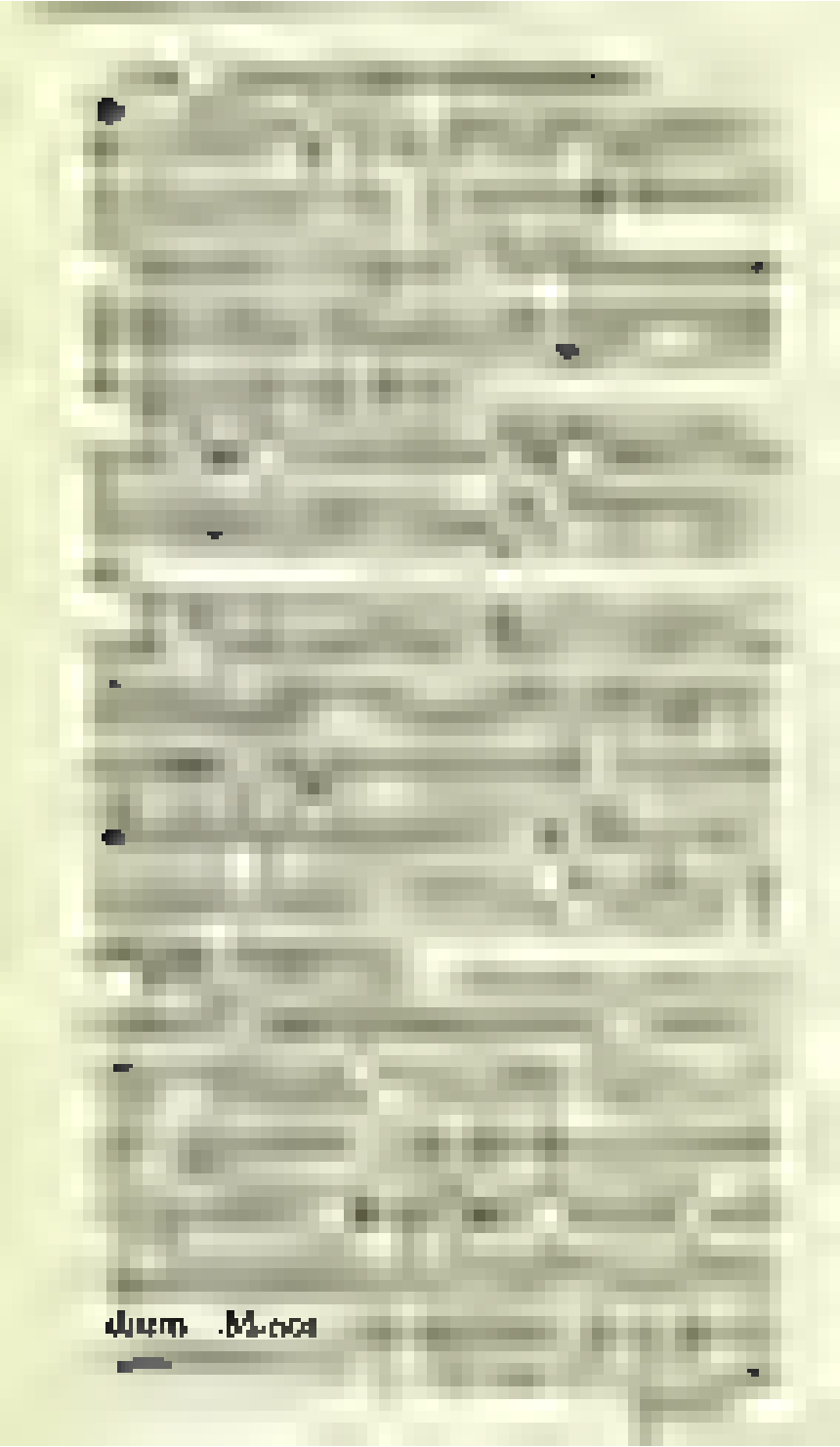

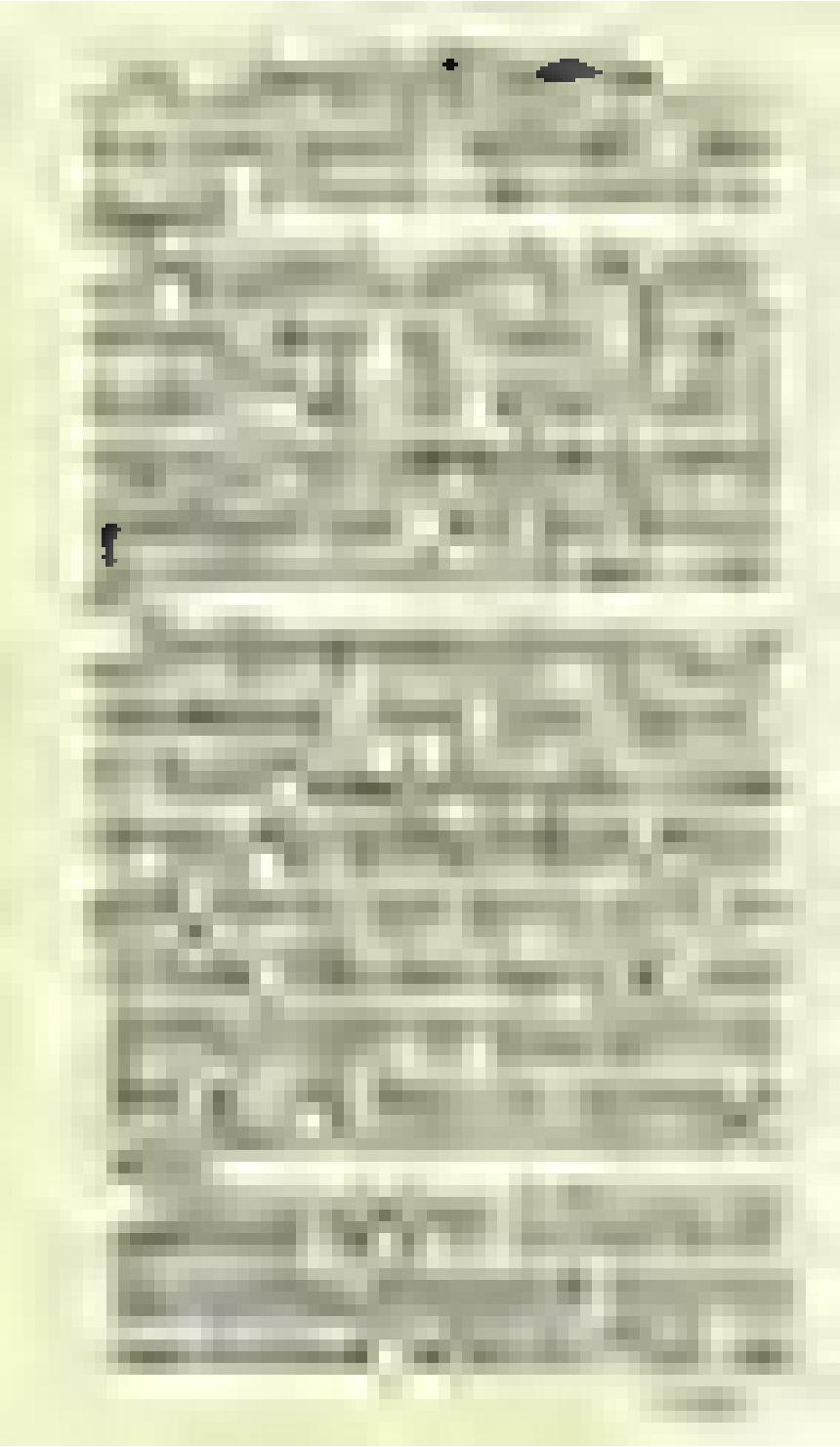

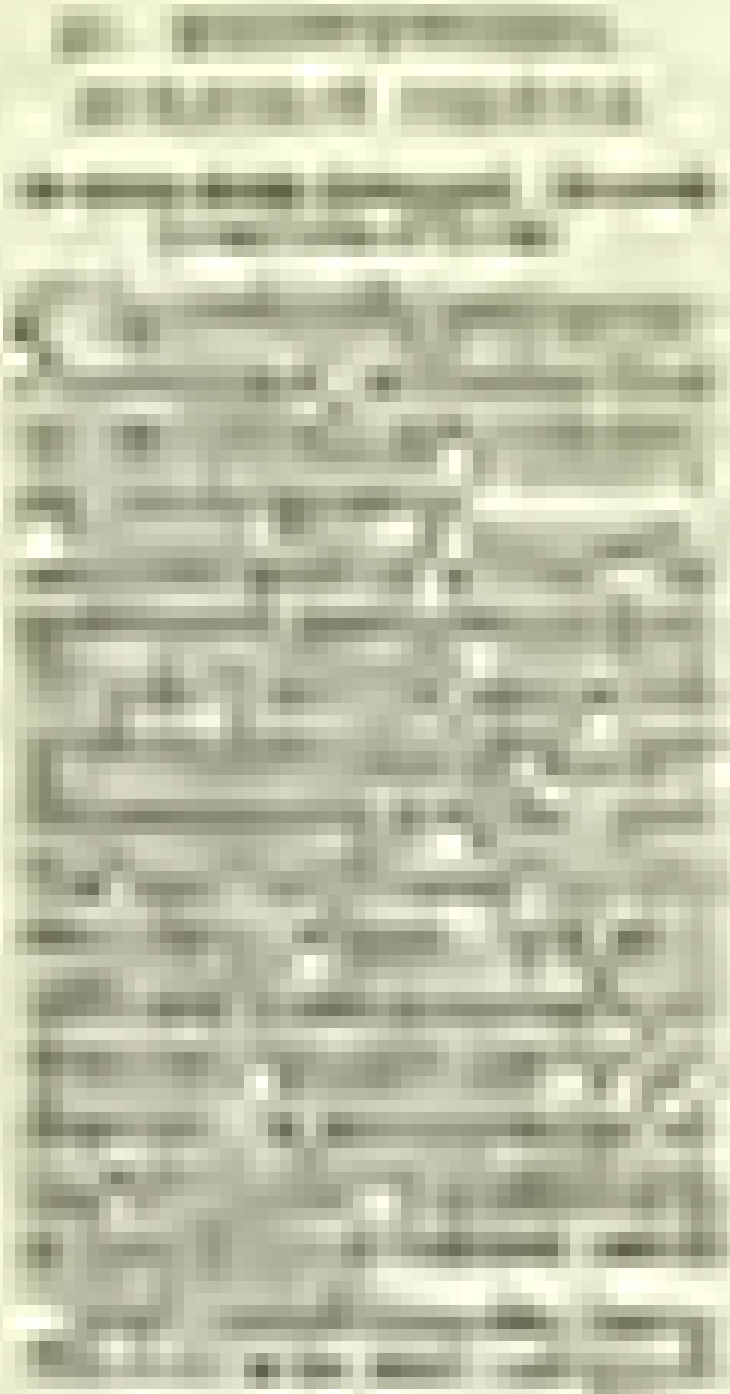

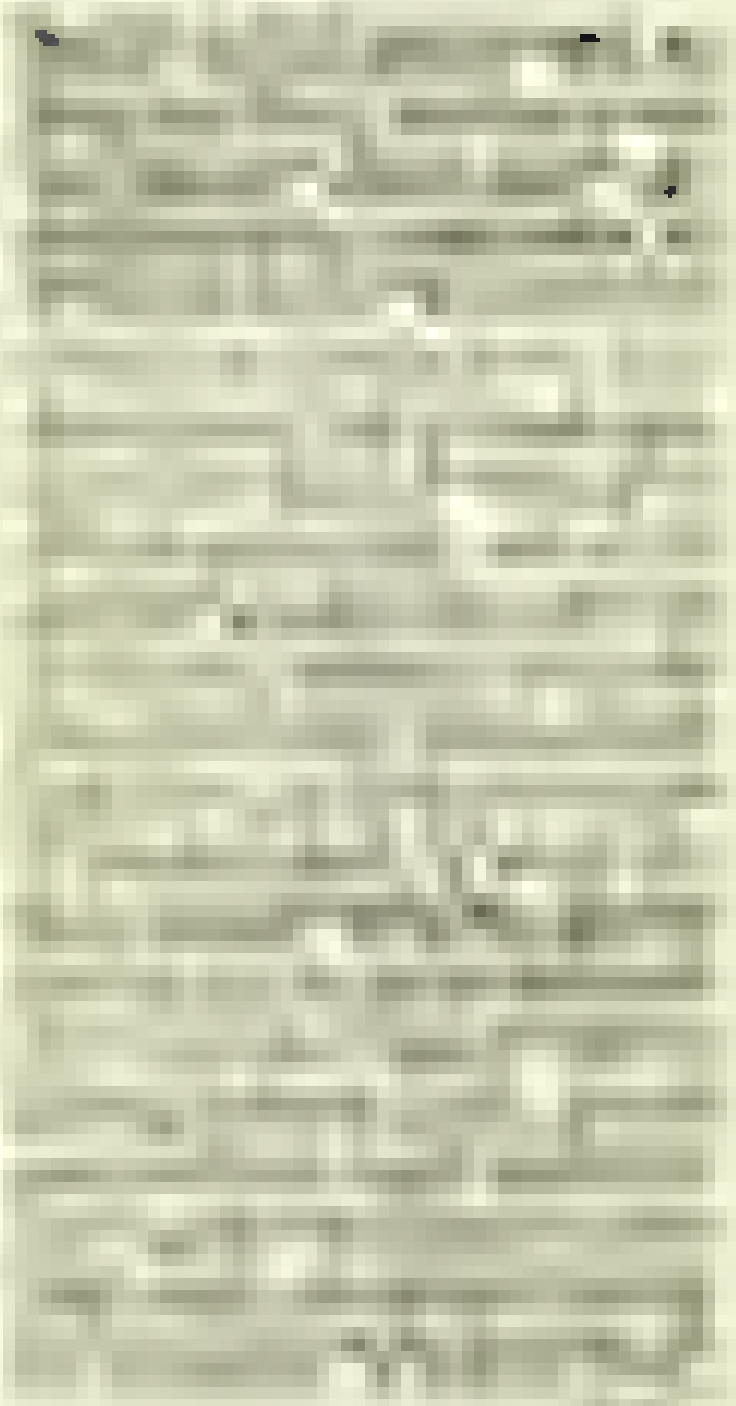

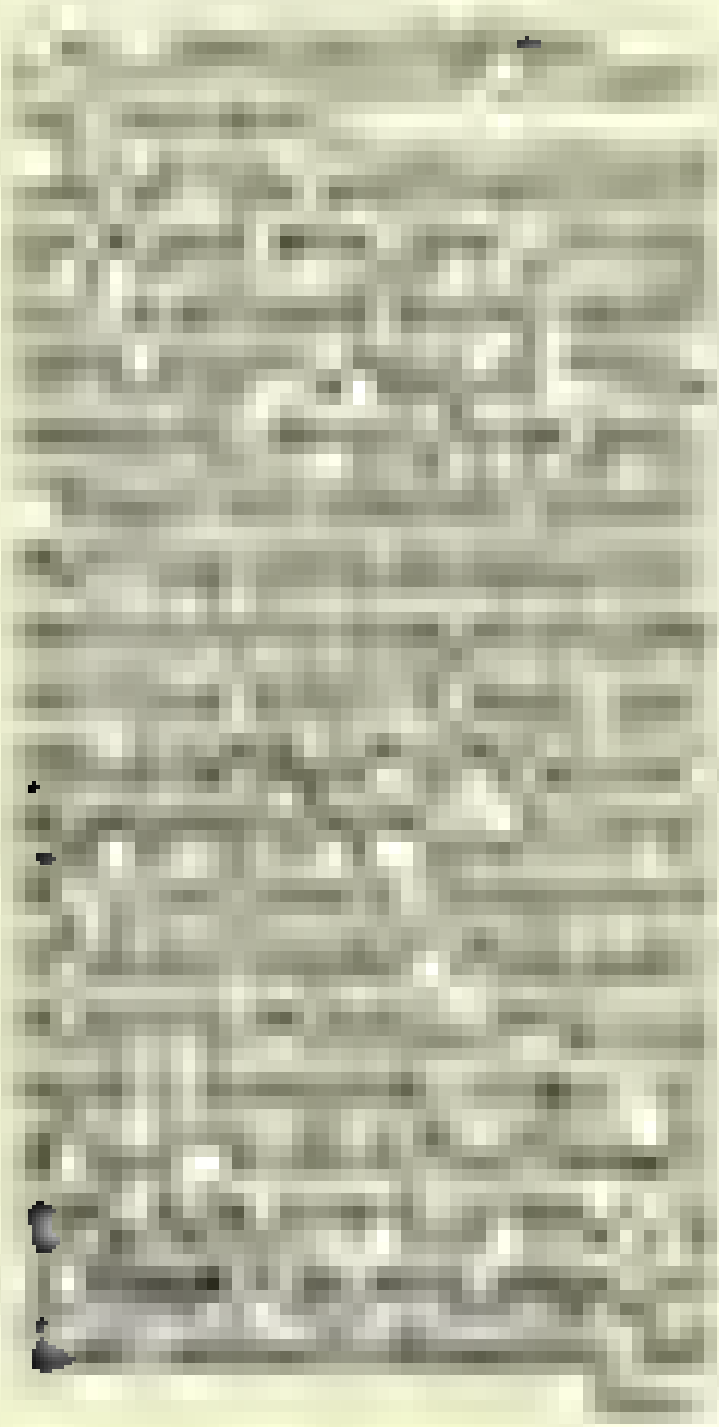

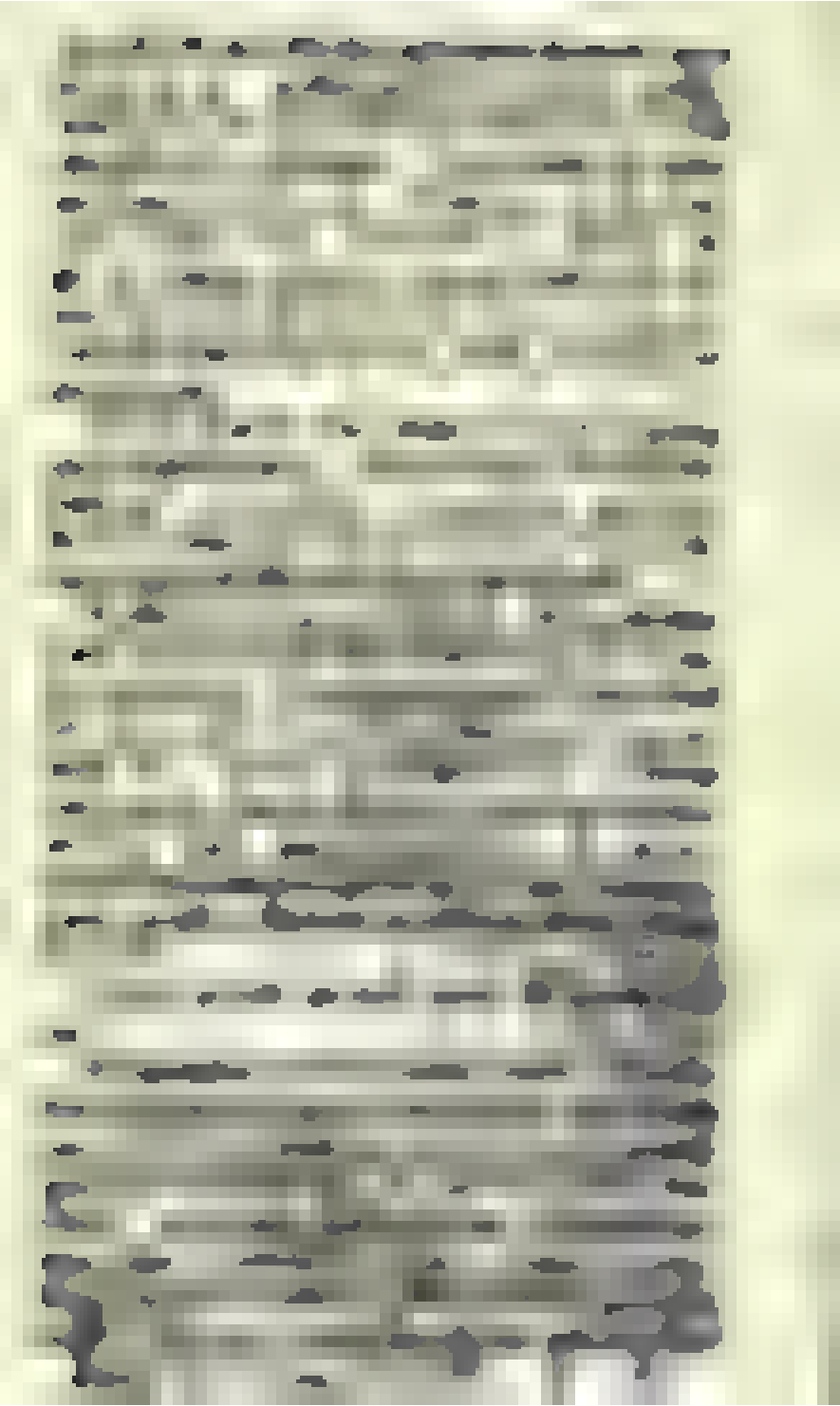

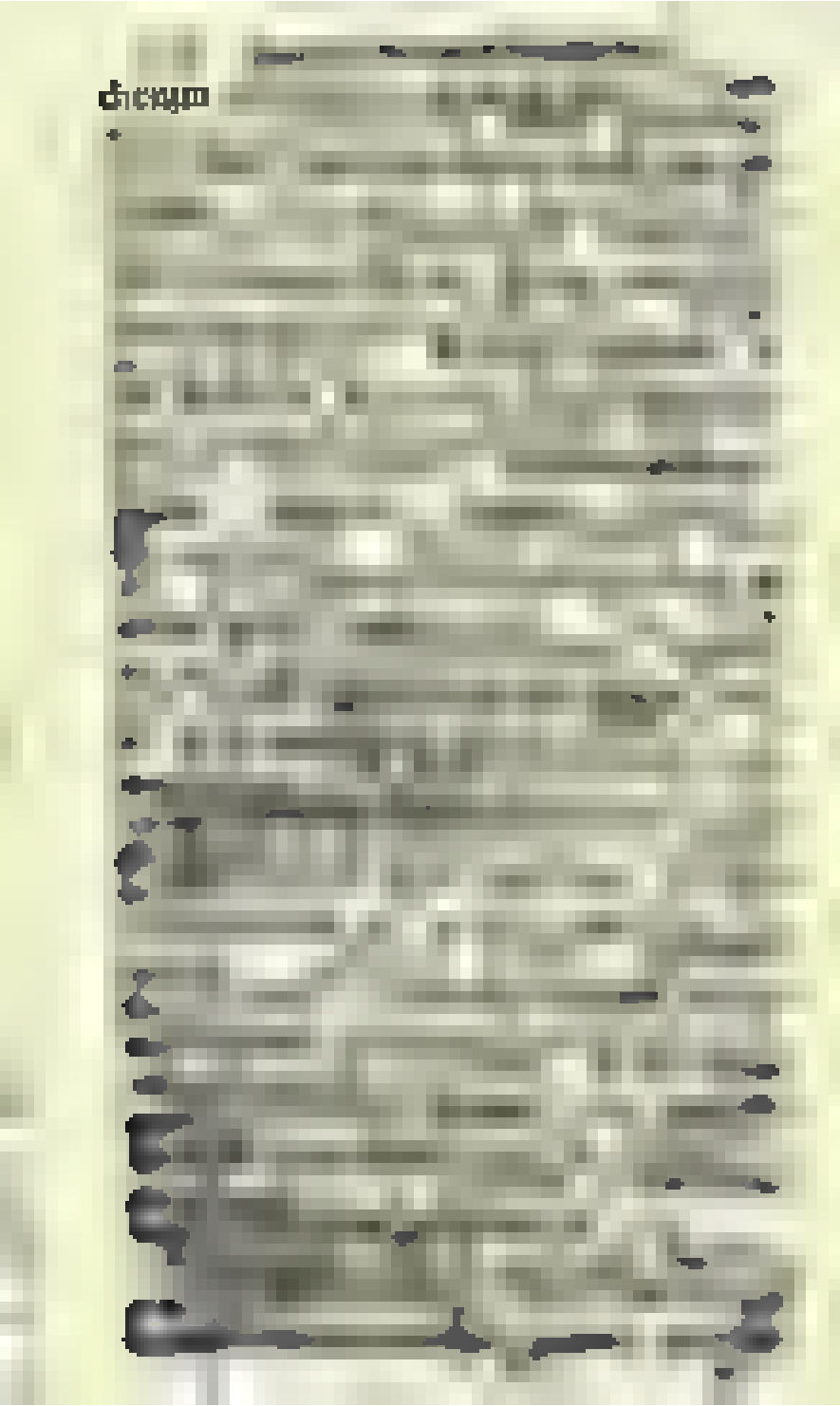

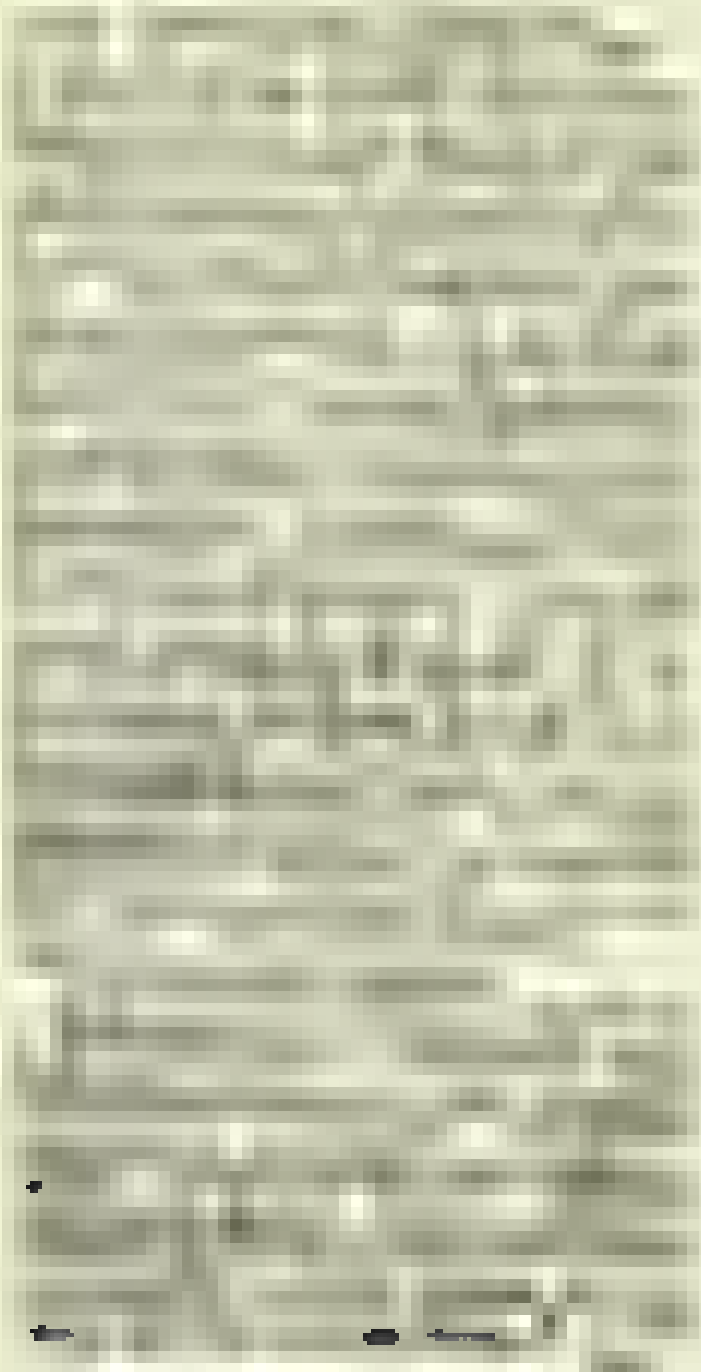

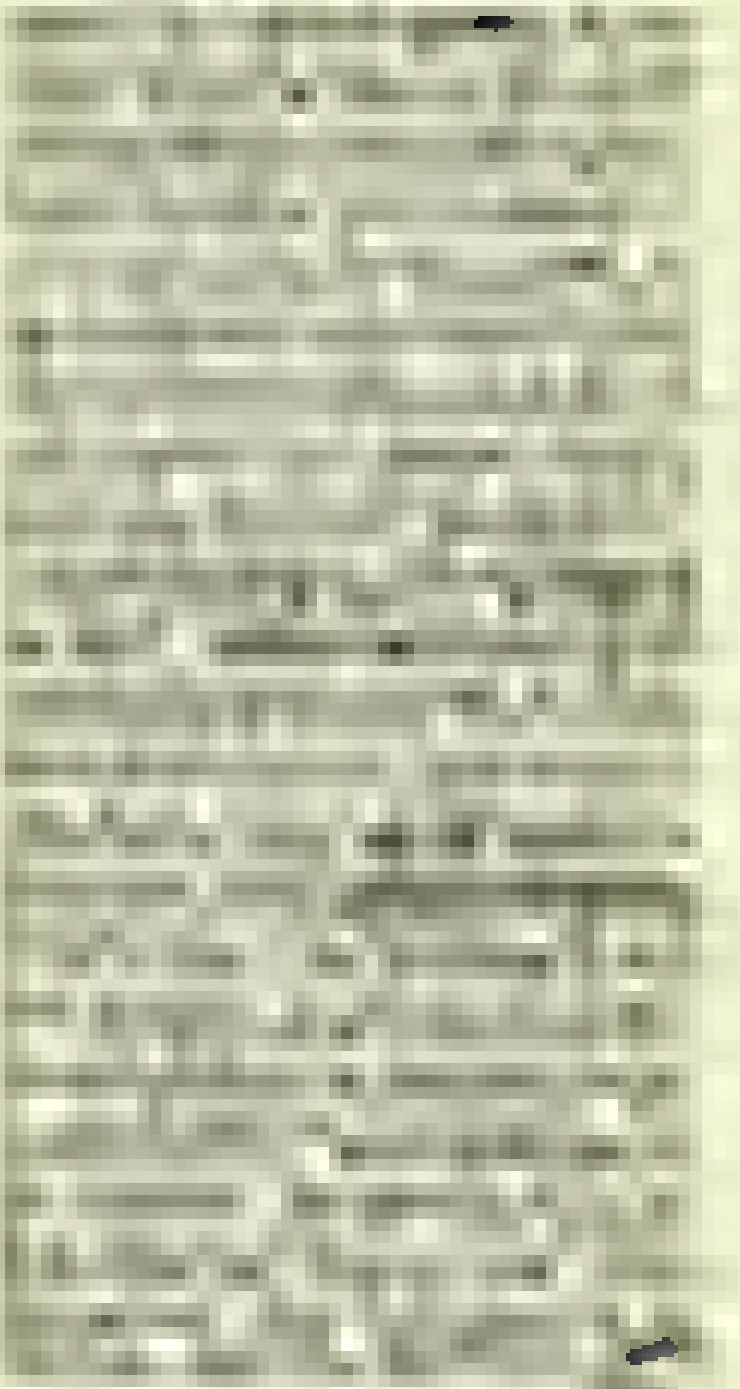

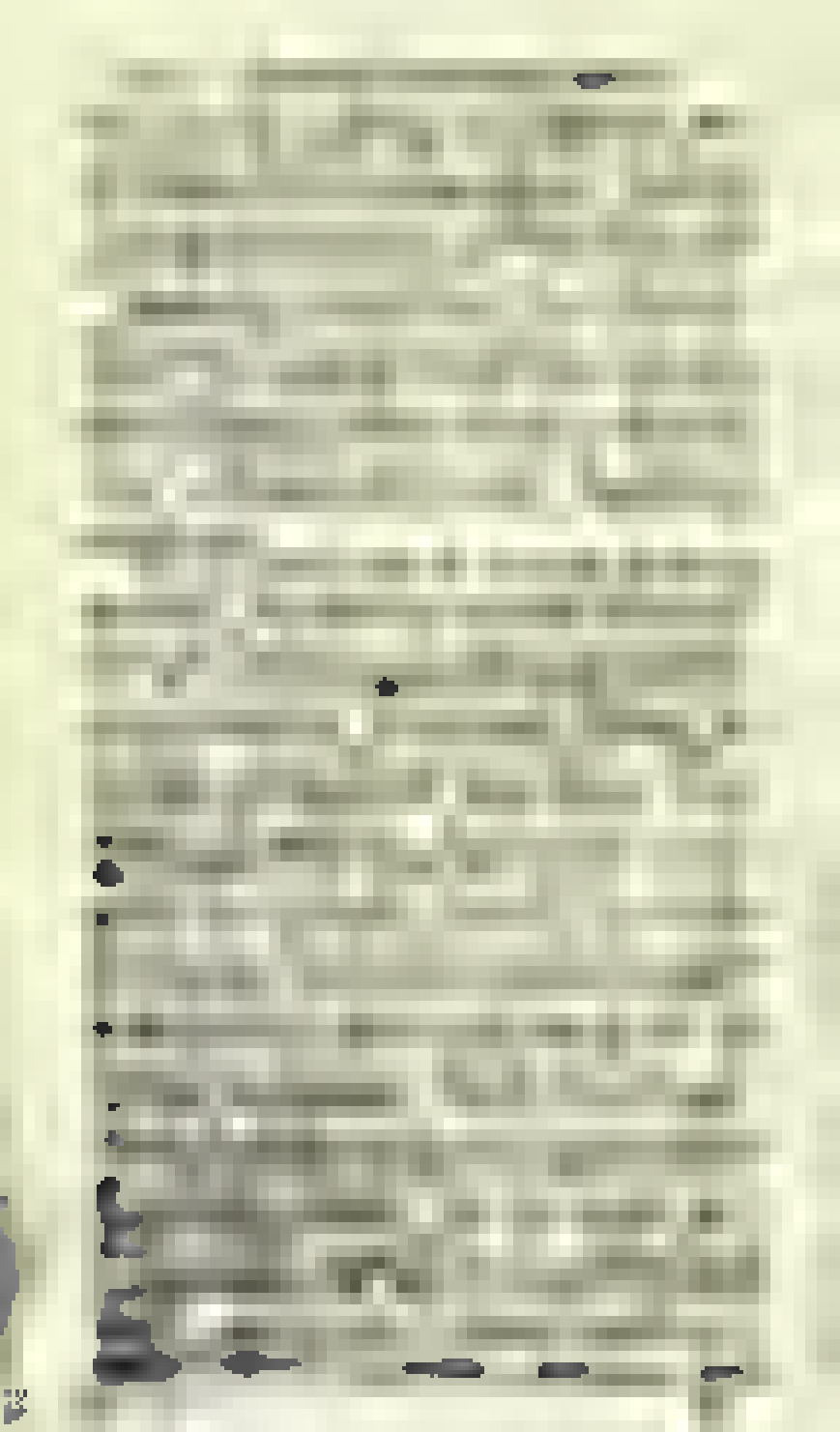

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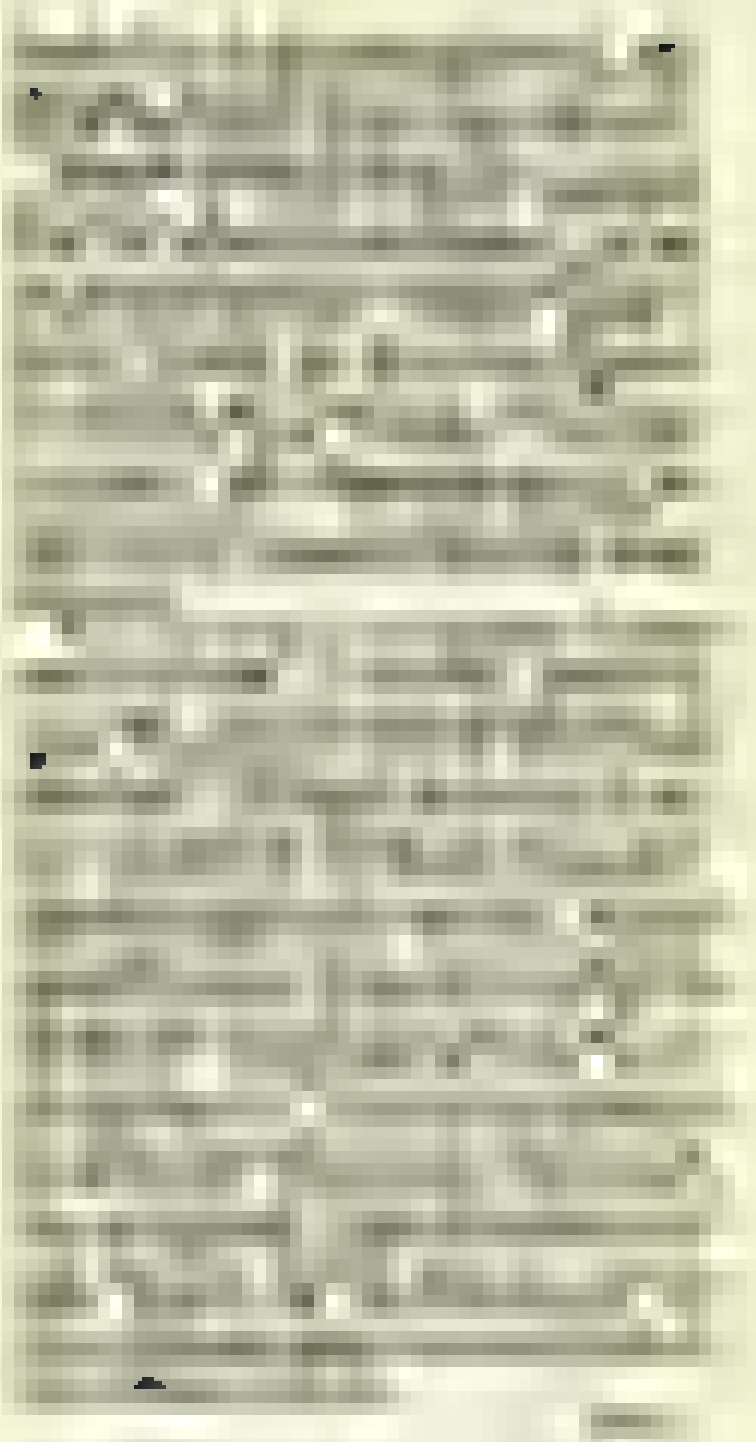

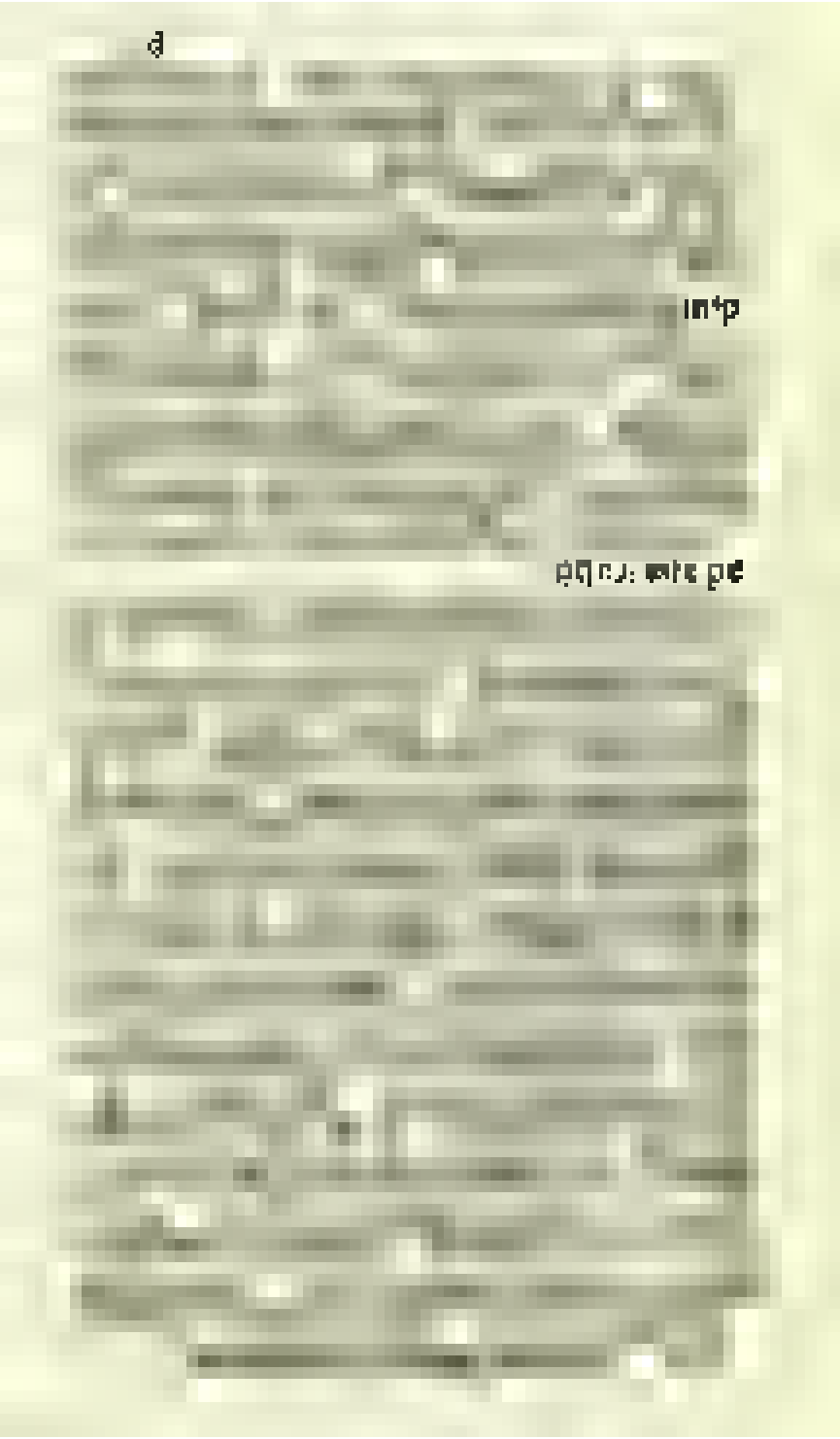

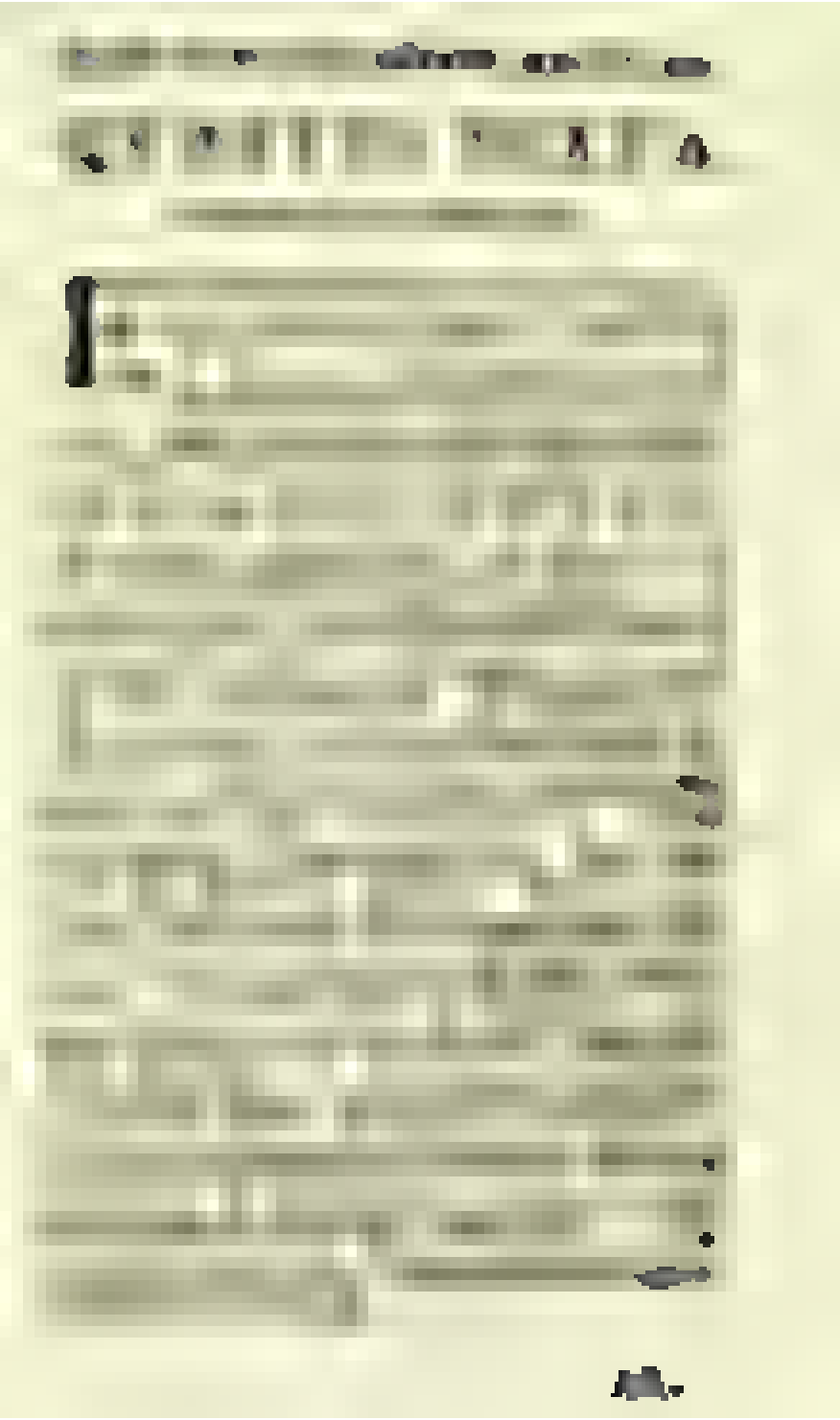

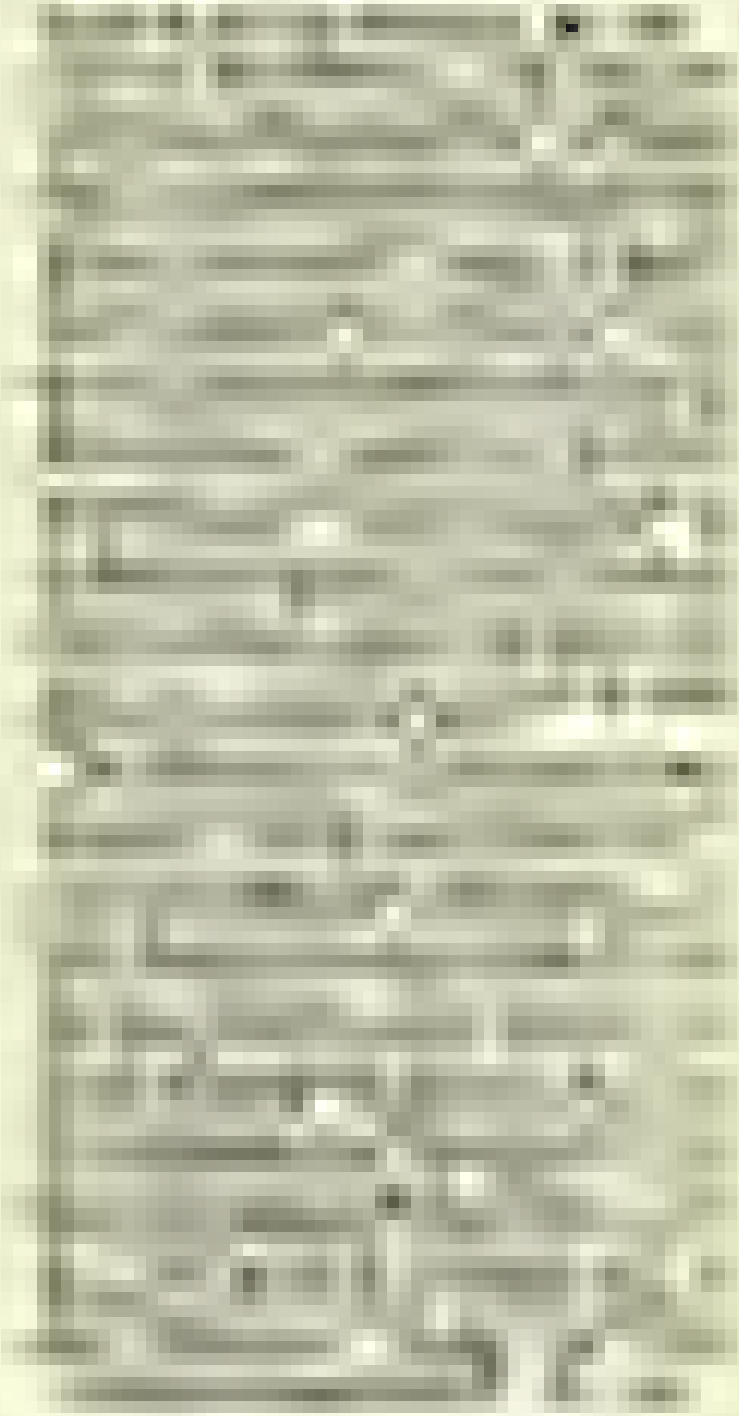

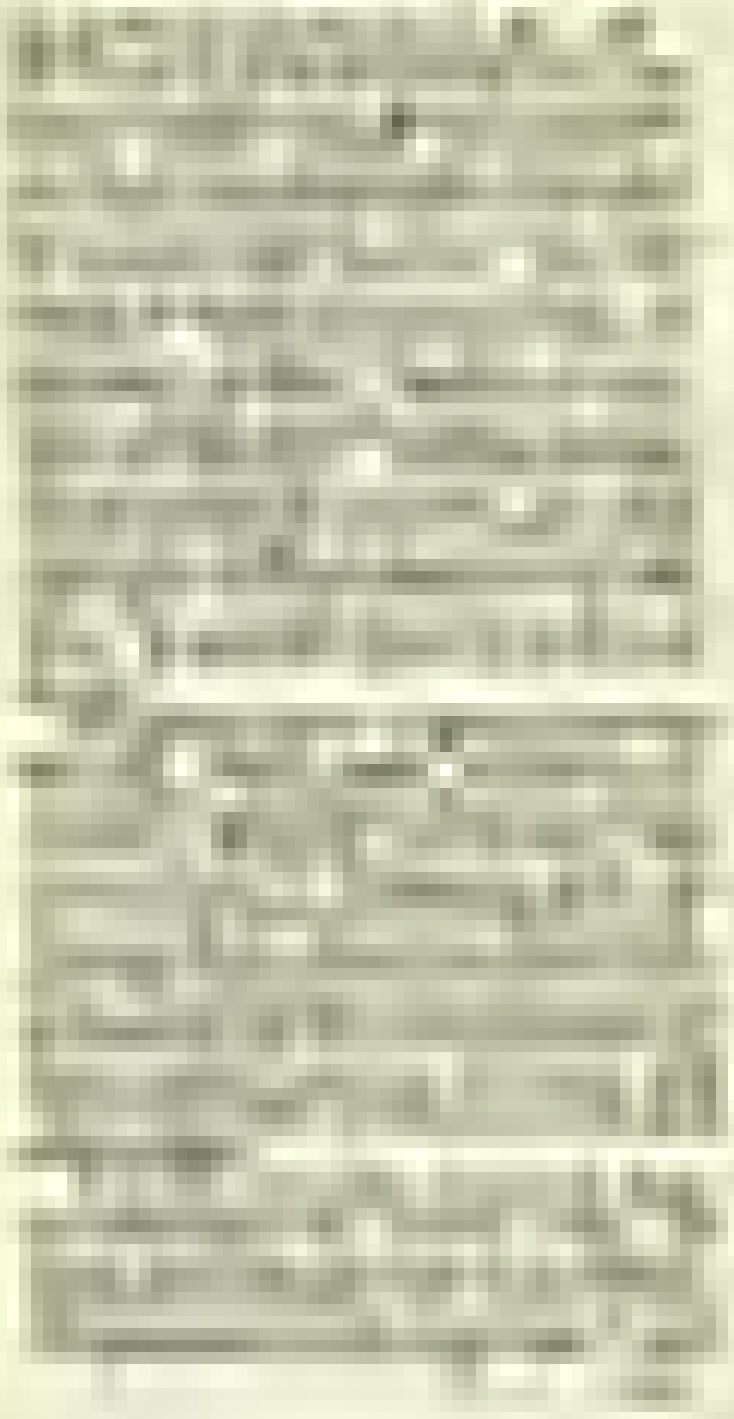

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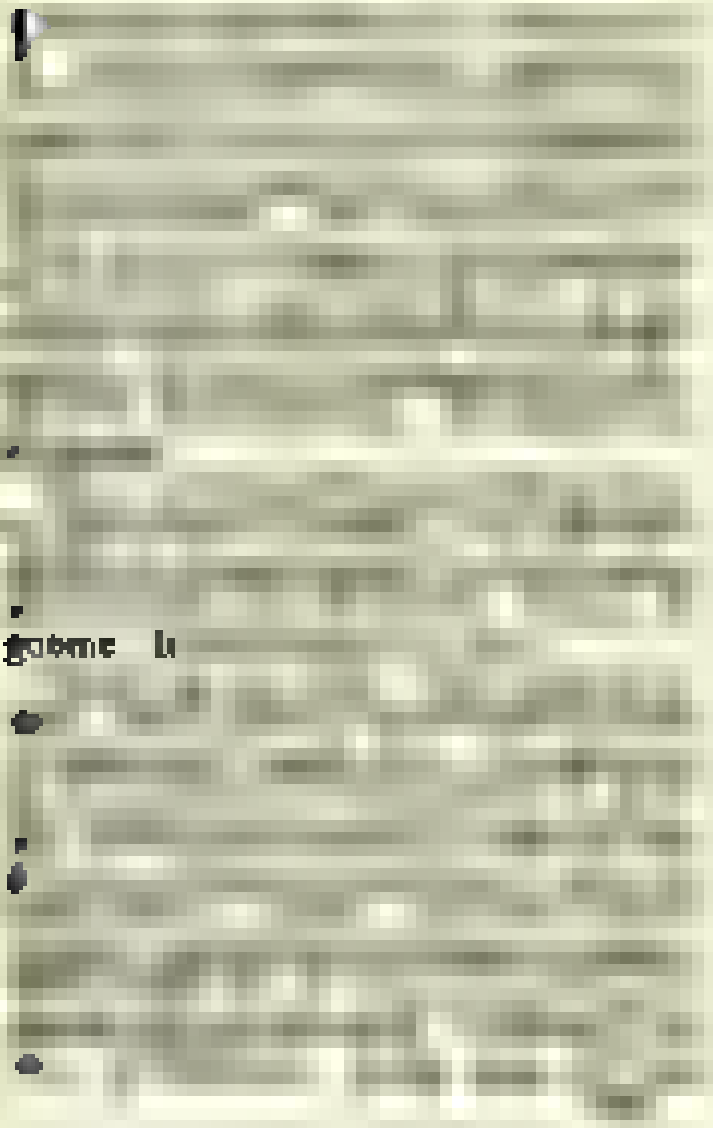

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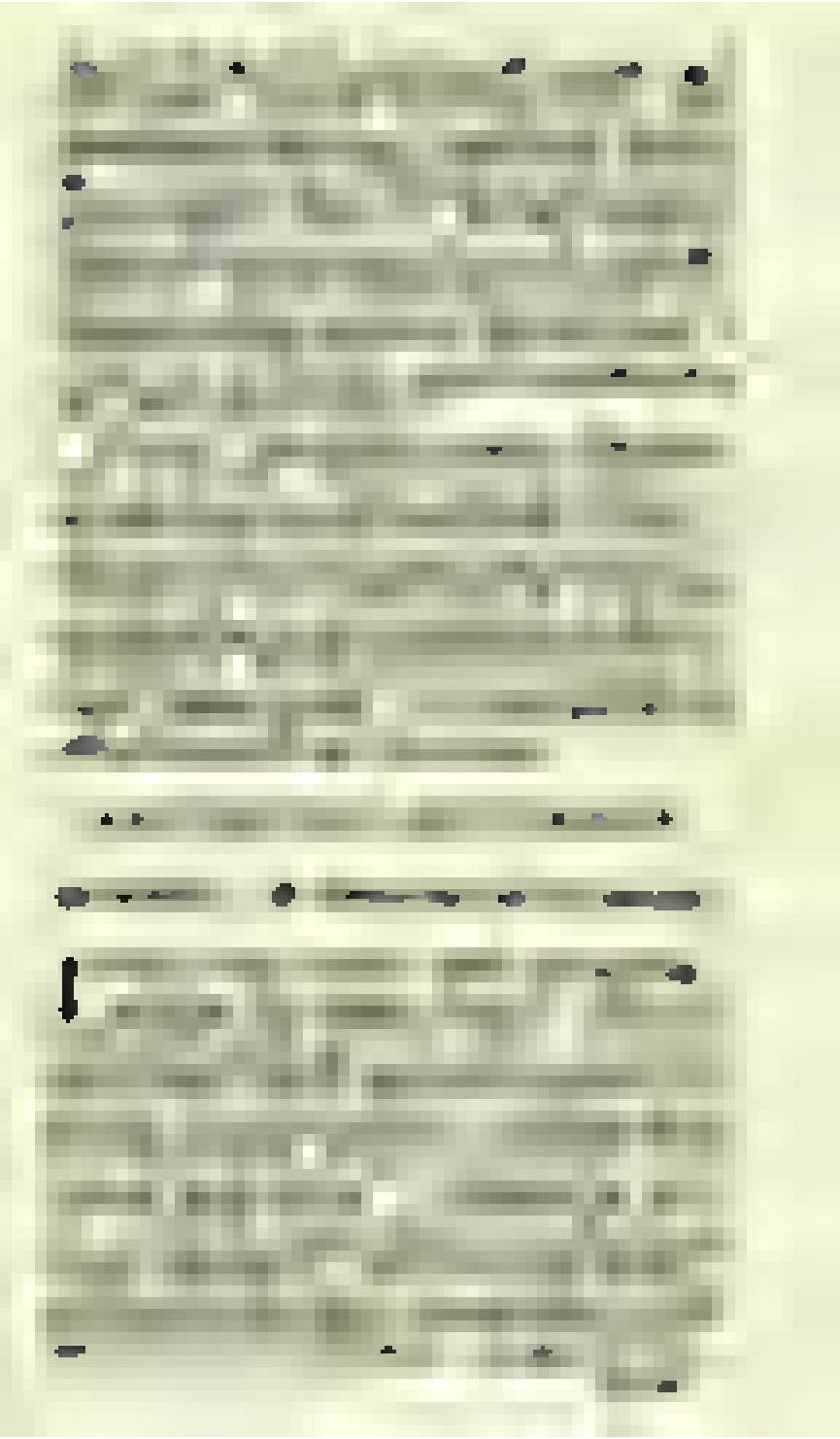

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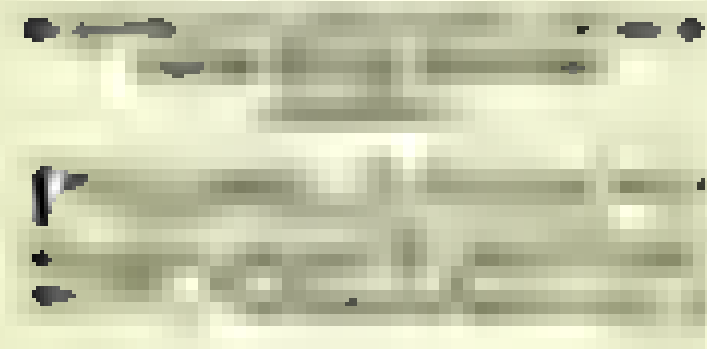

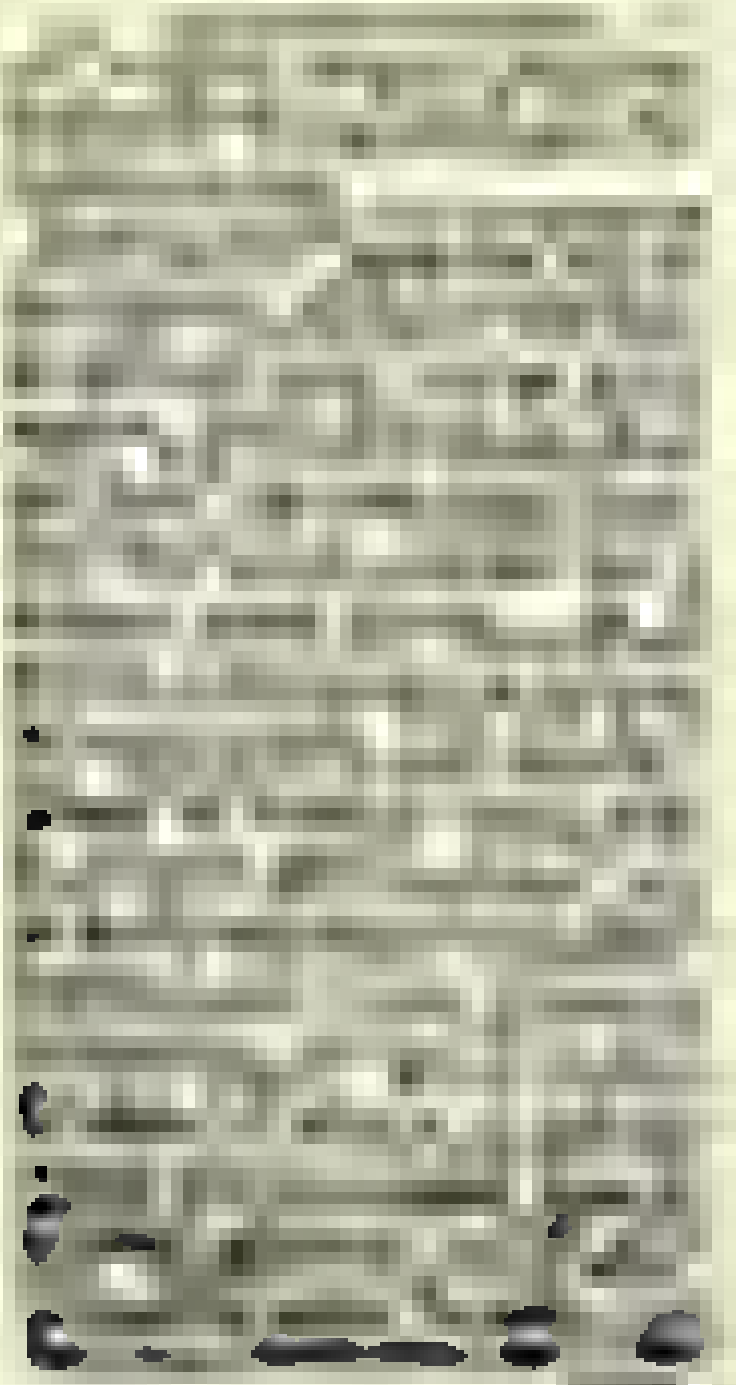

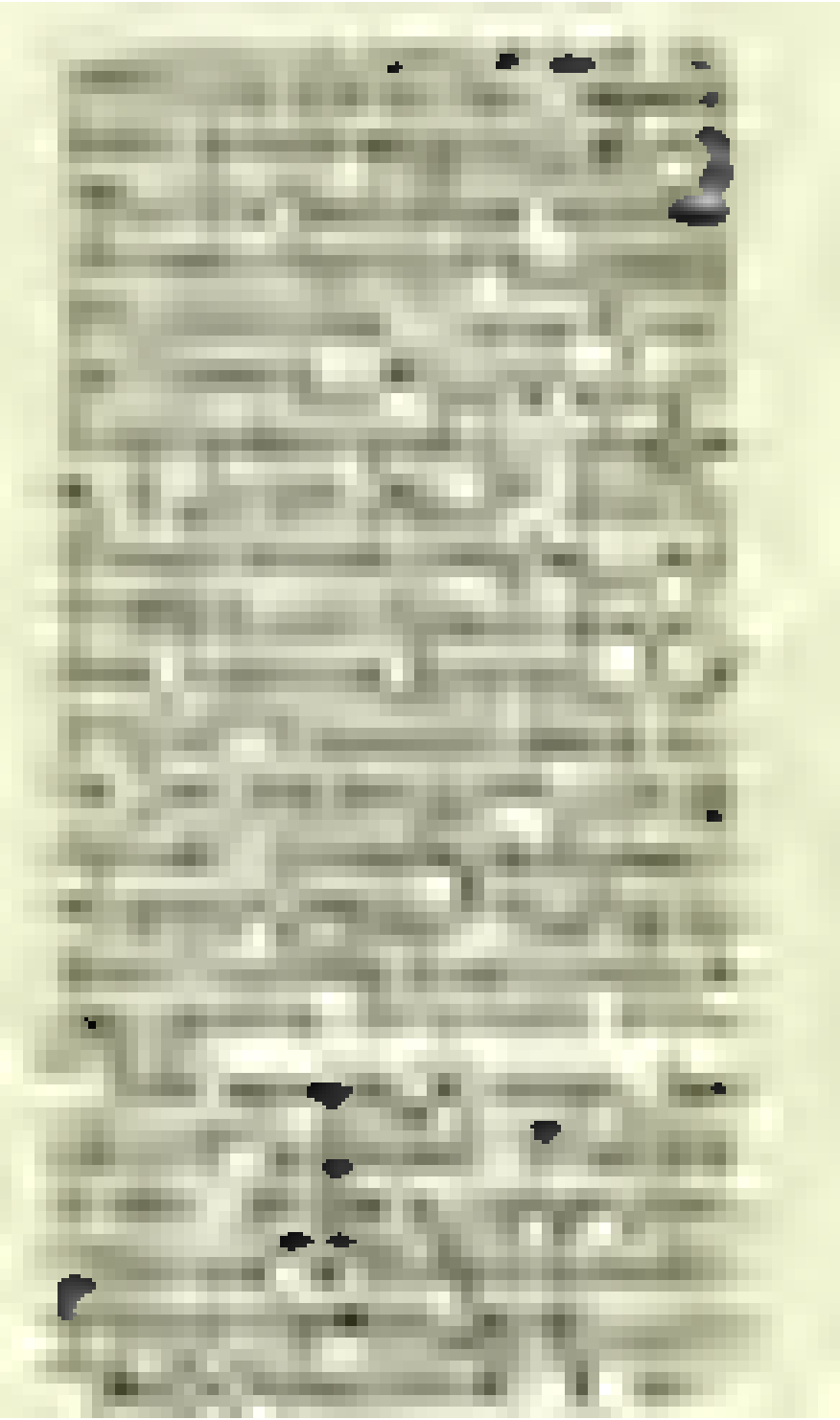

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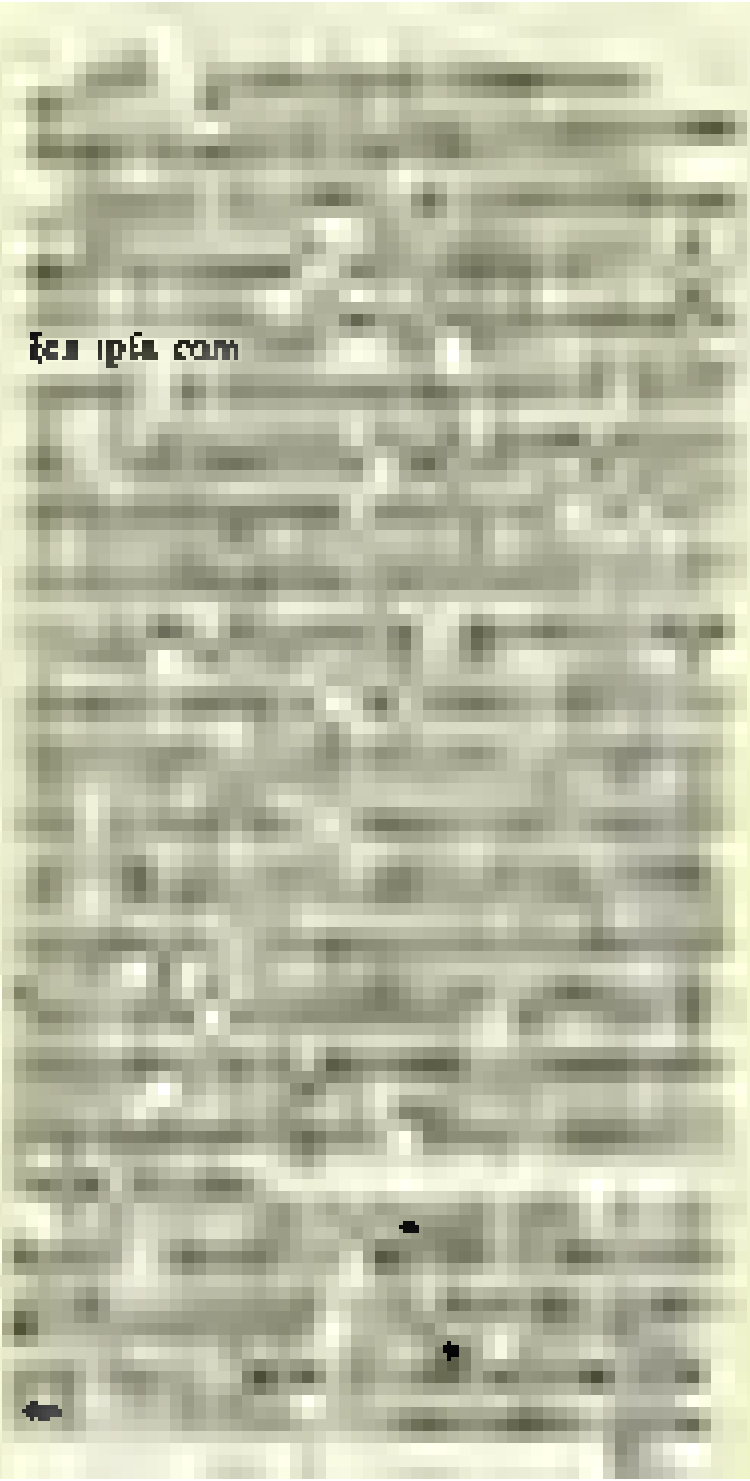

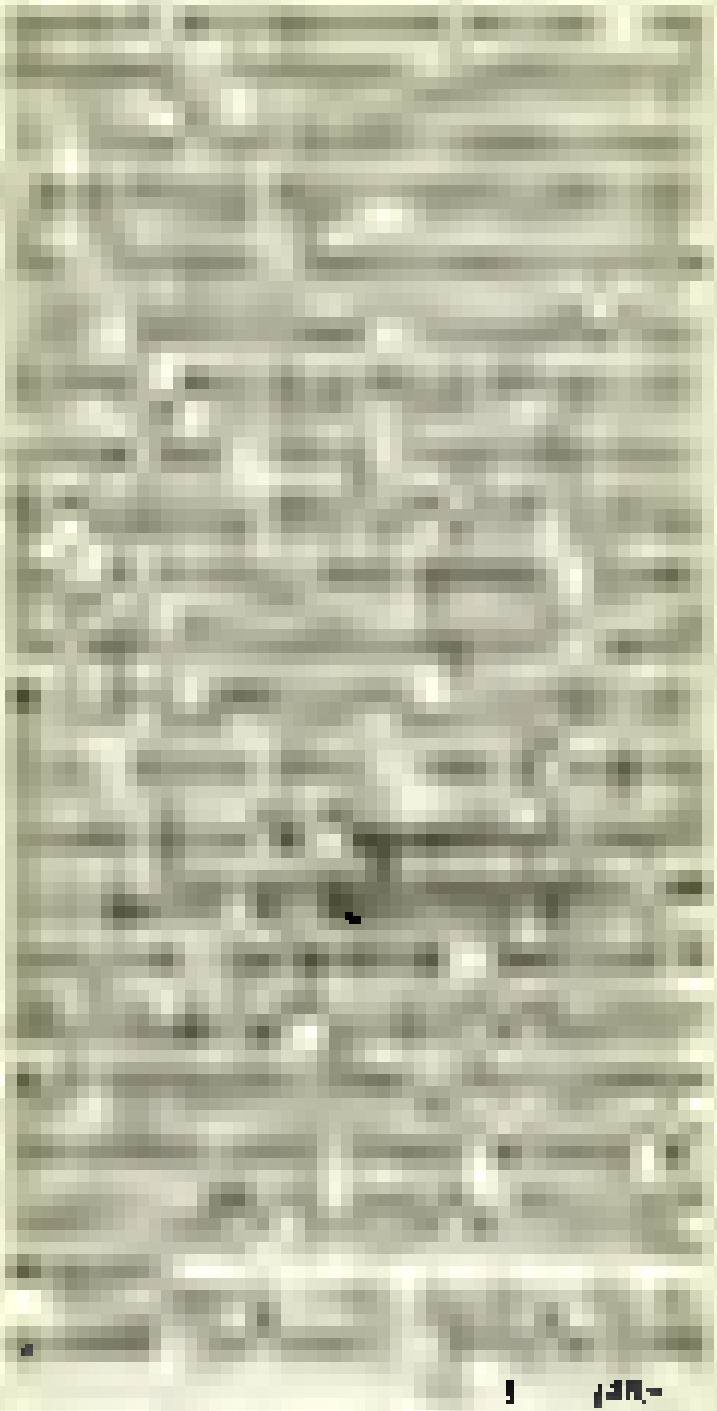

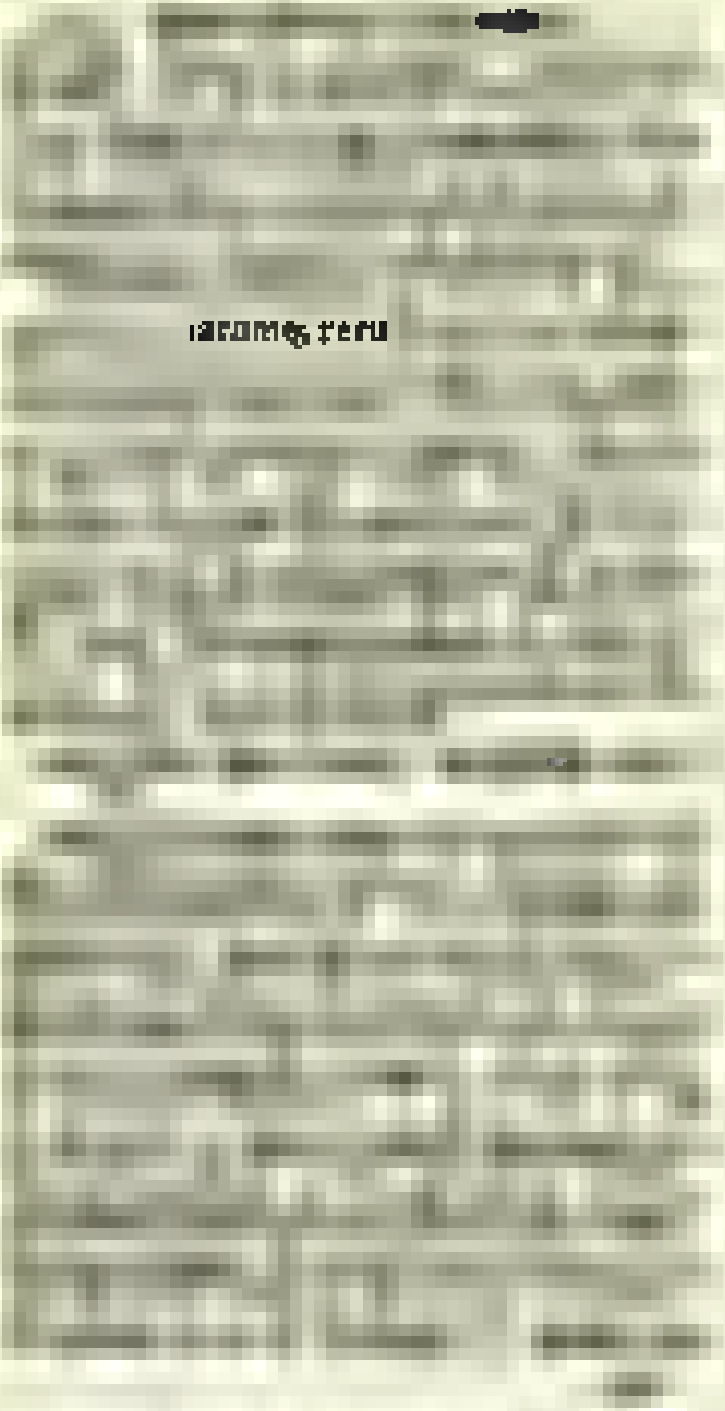

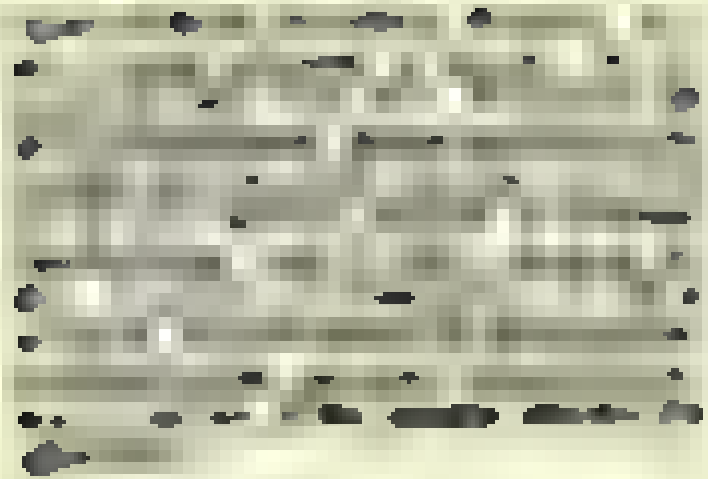

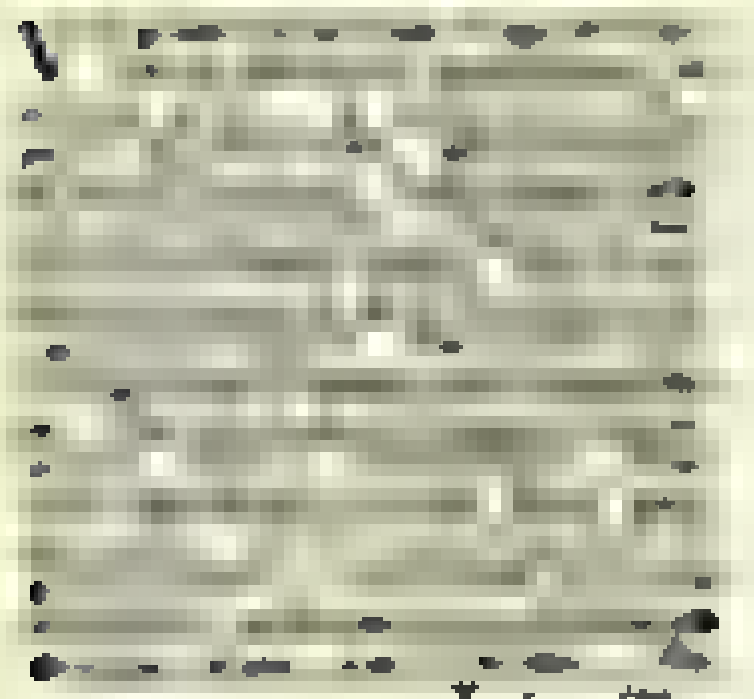

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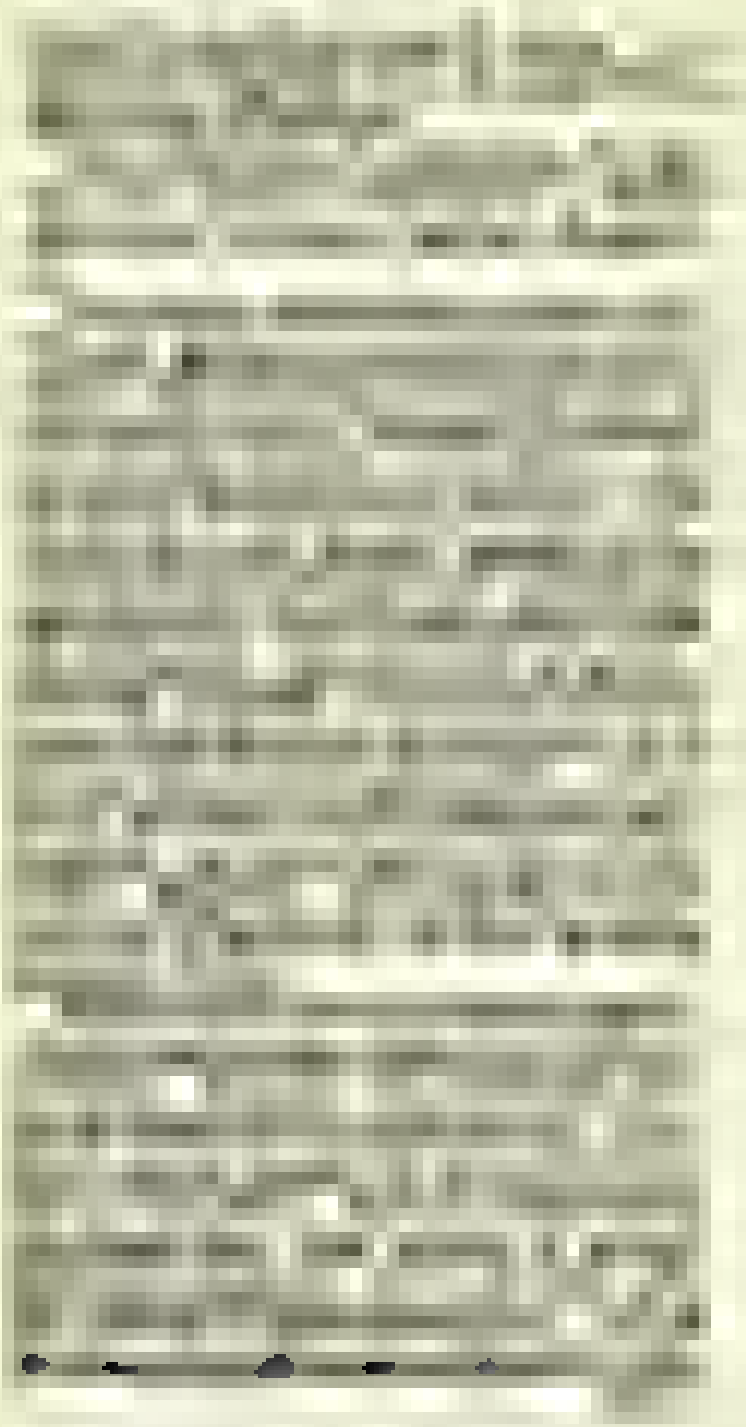

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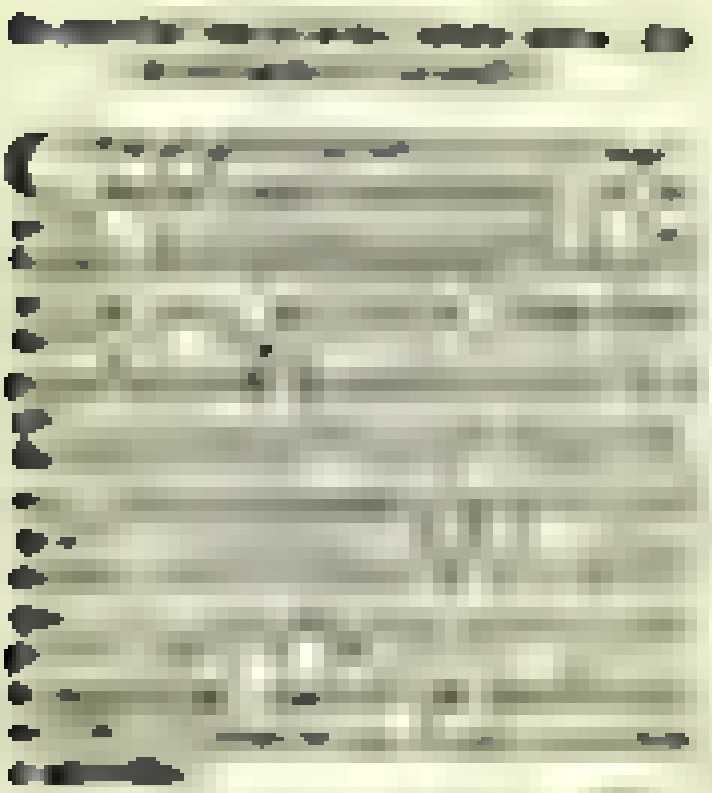

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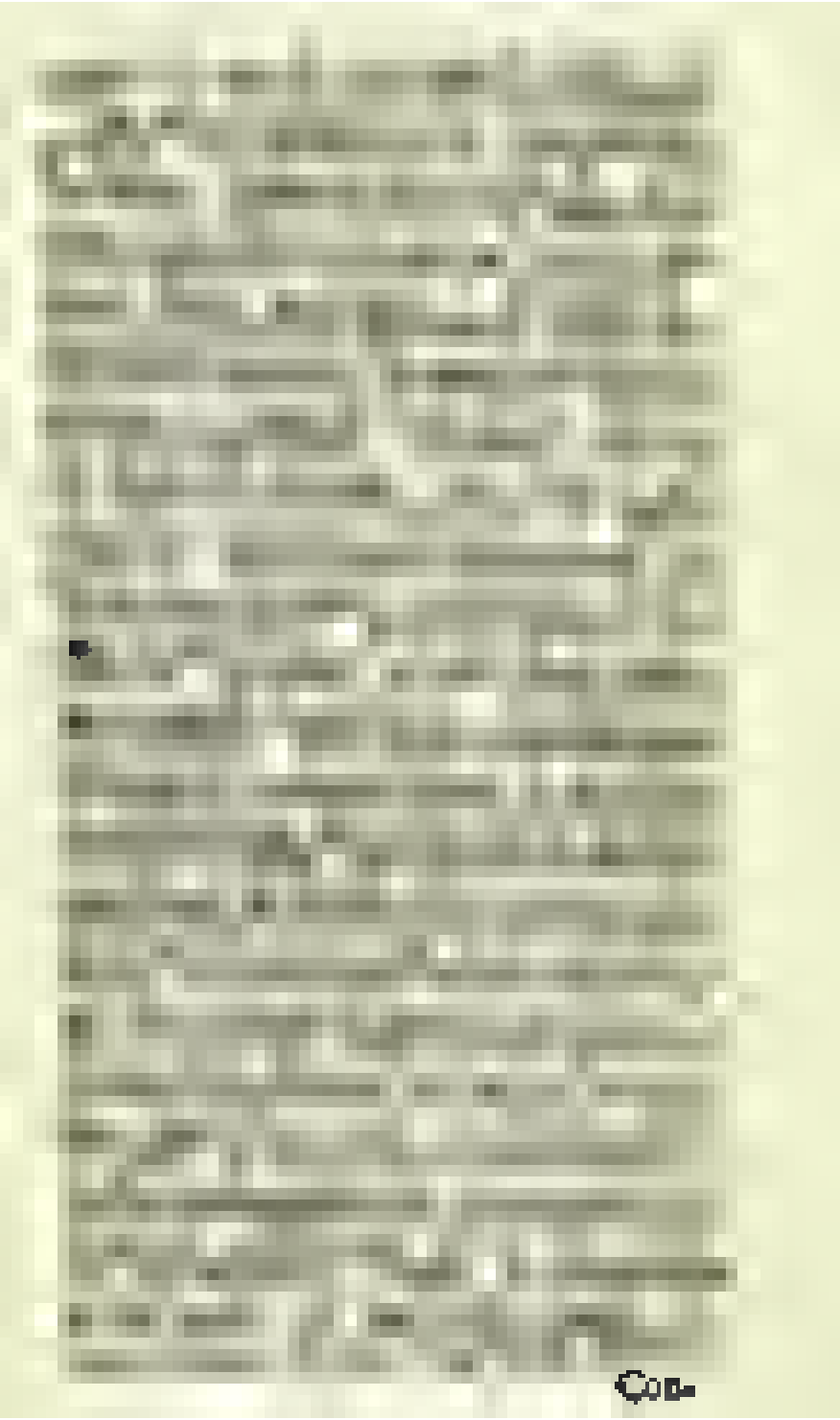

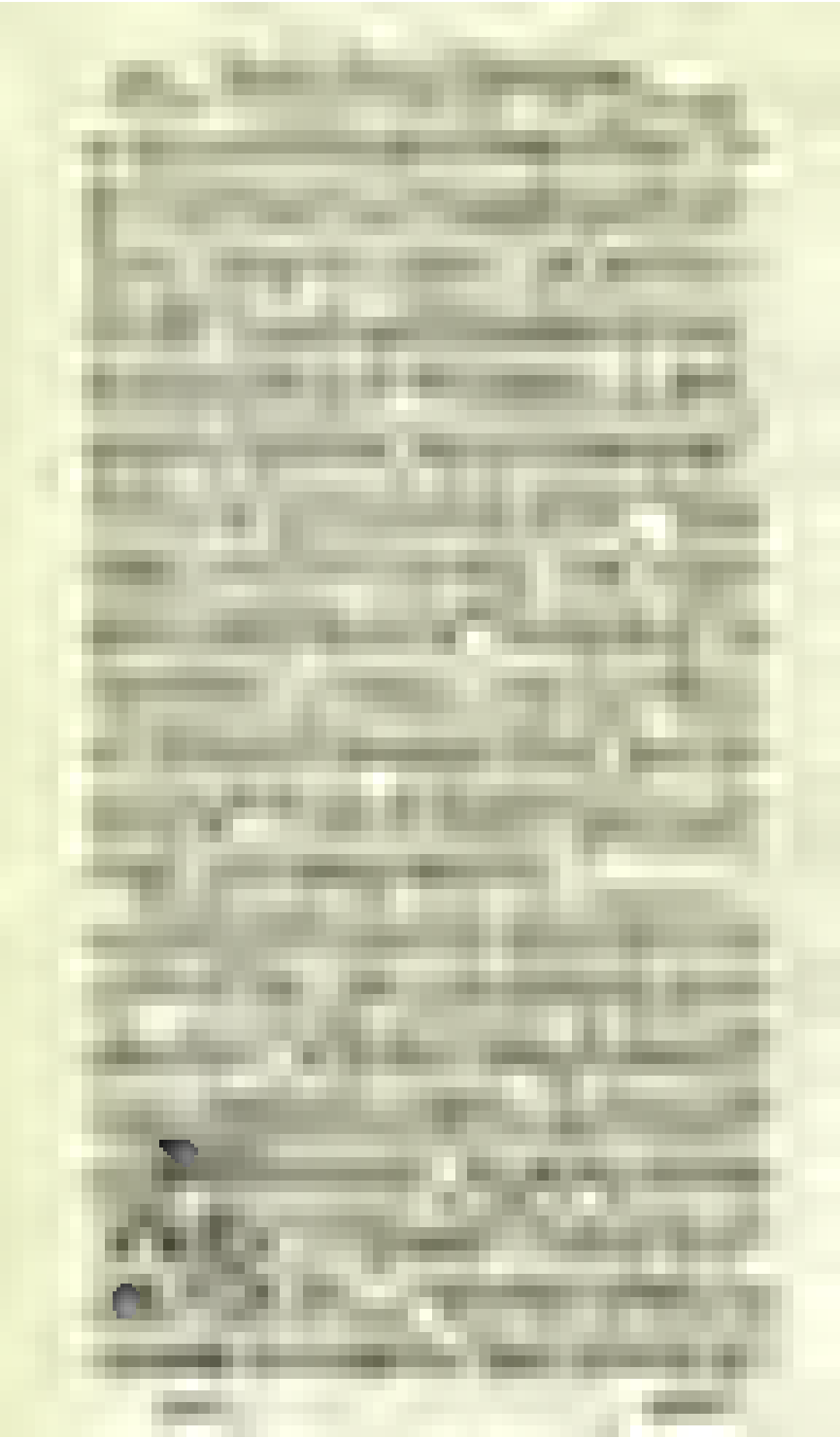

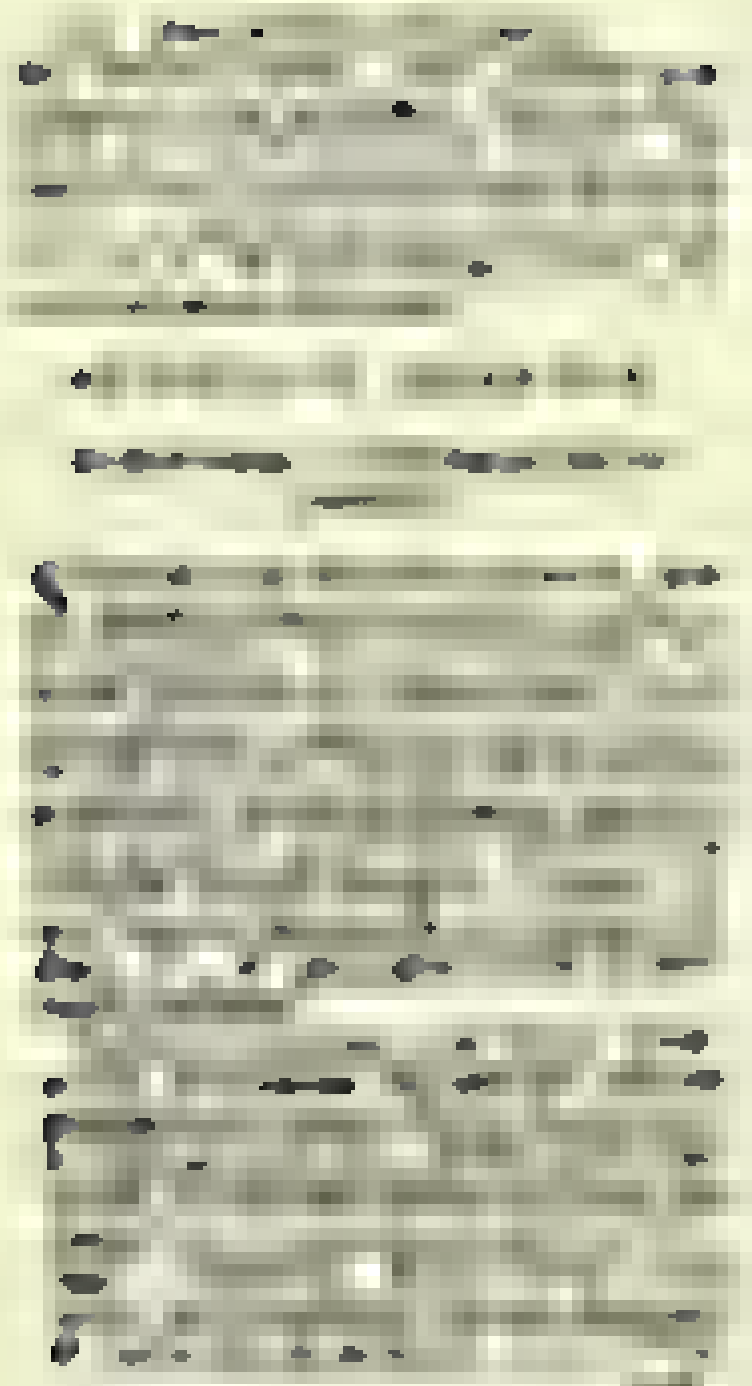

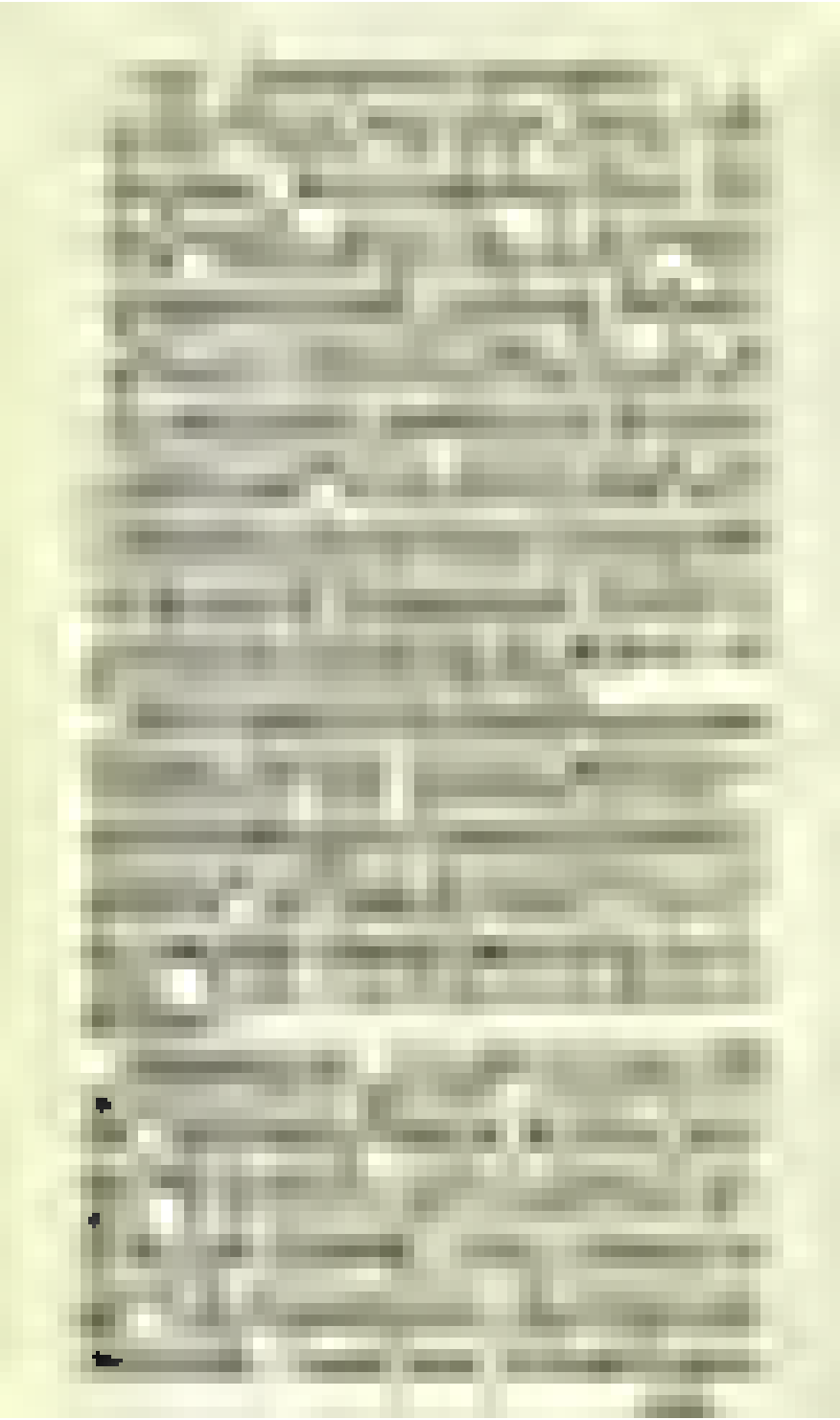

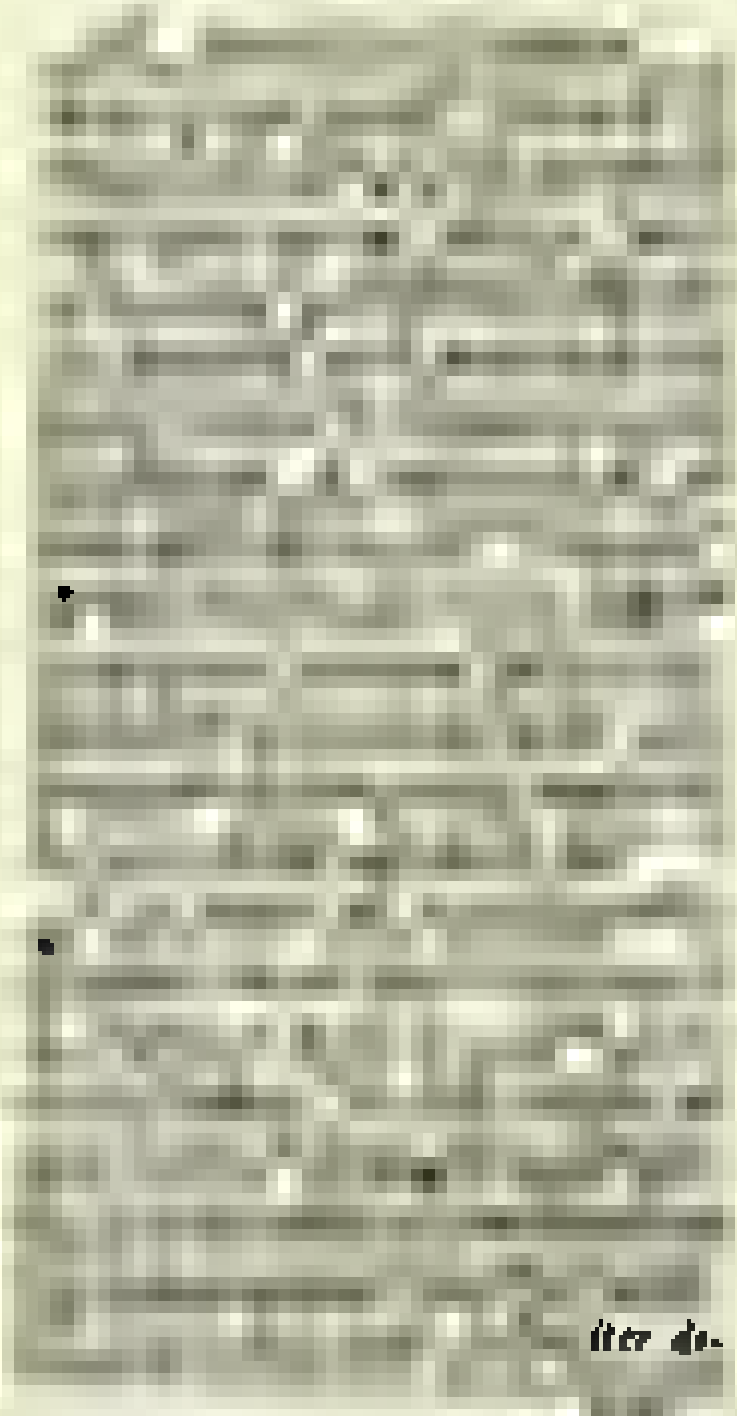

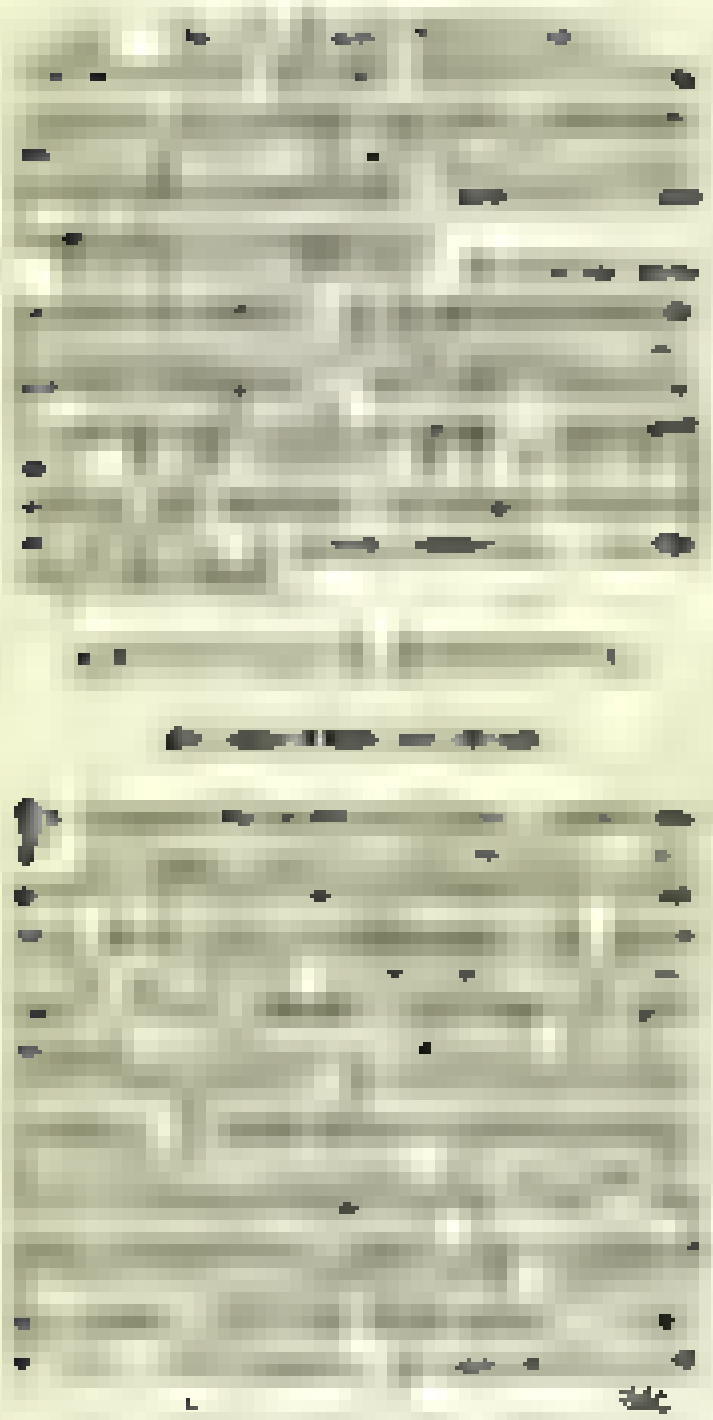

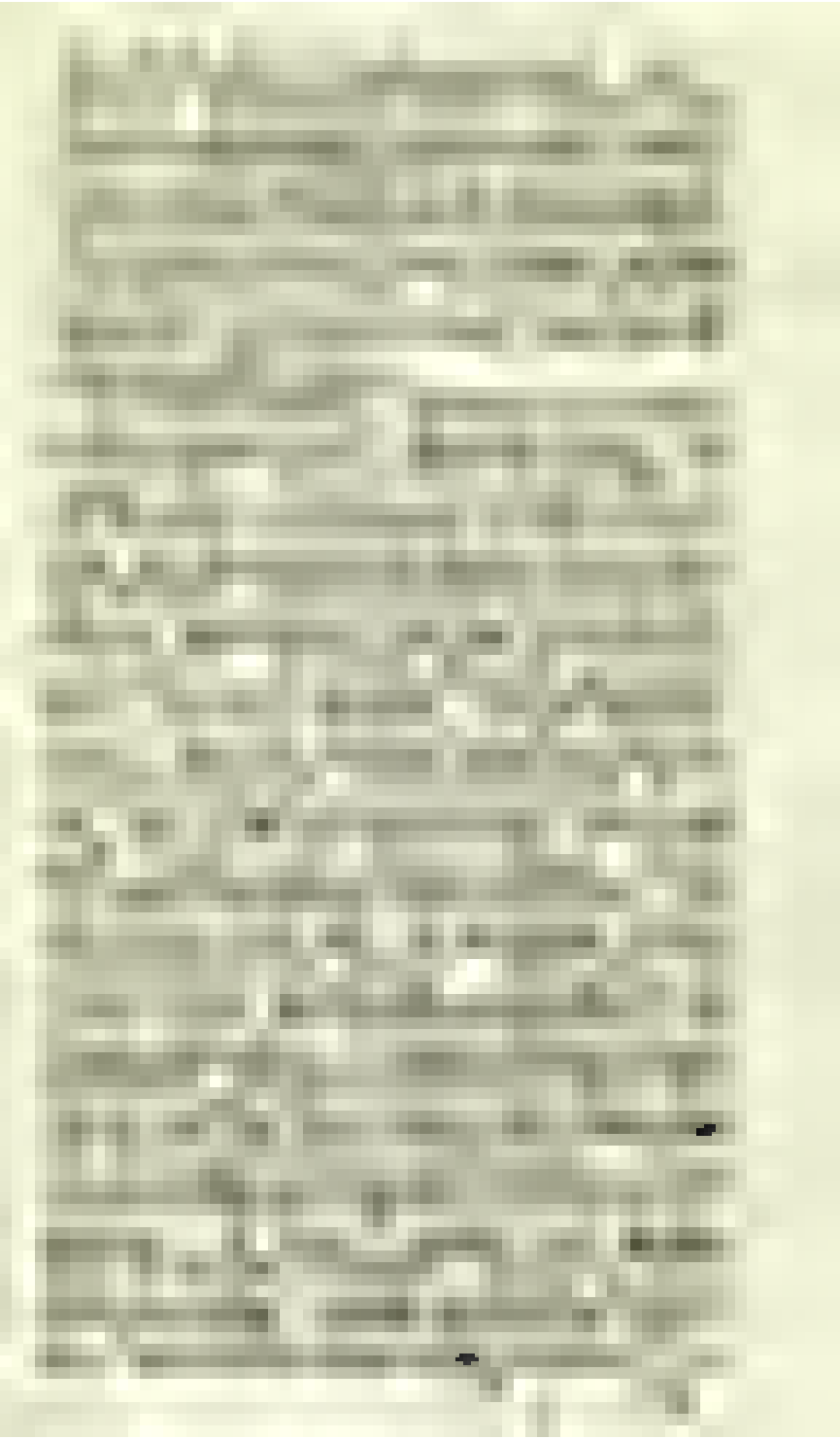

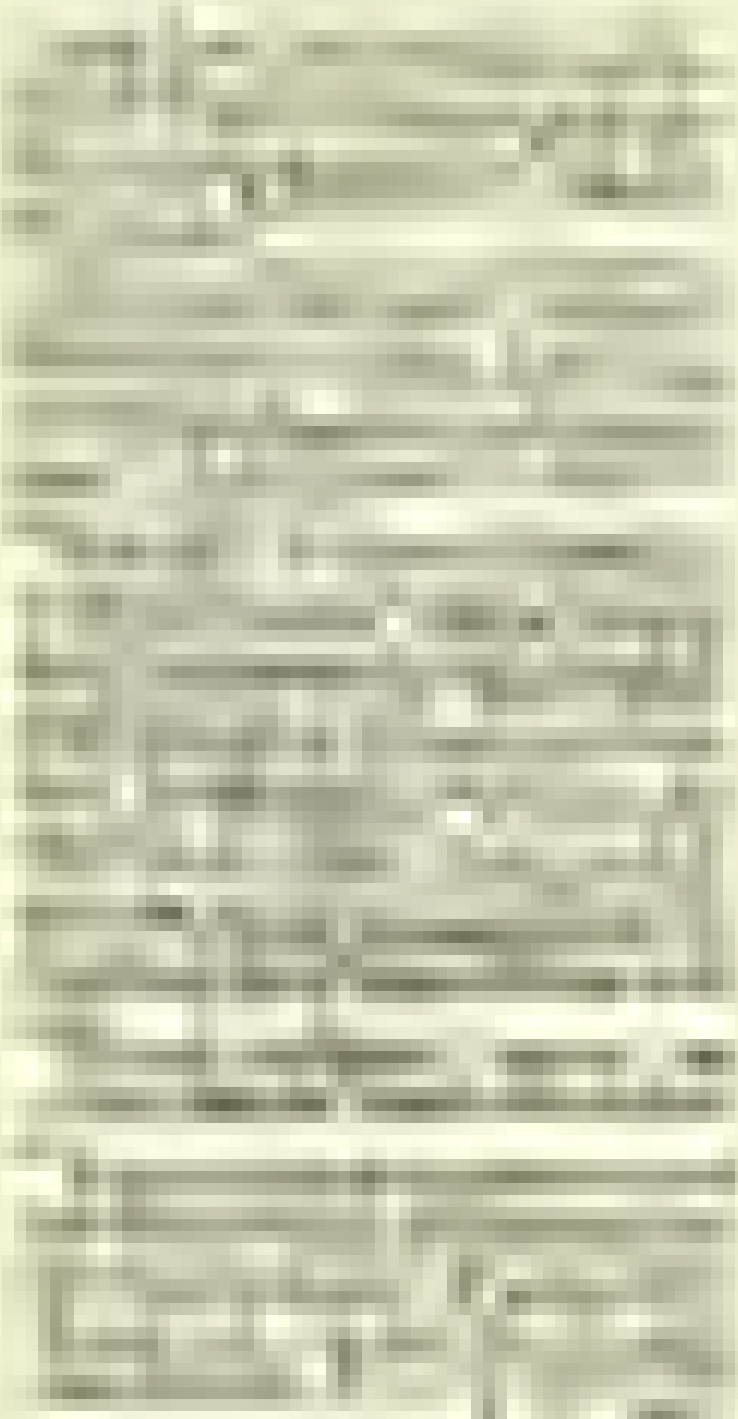

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LAVS DEO.

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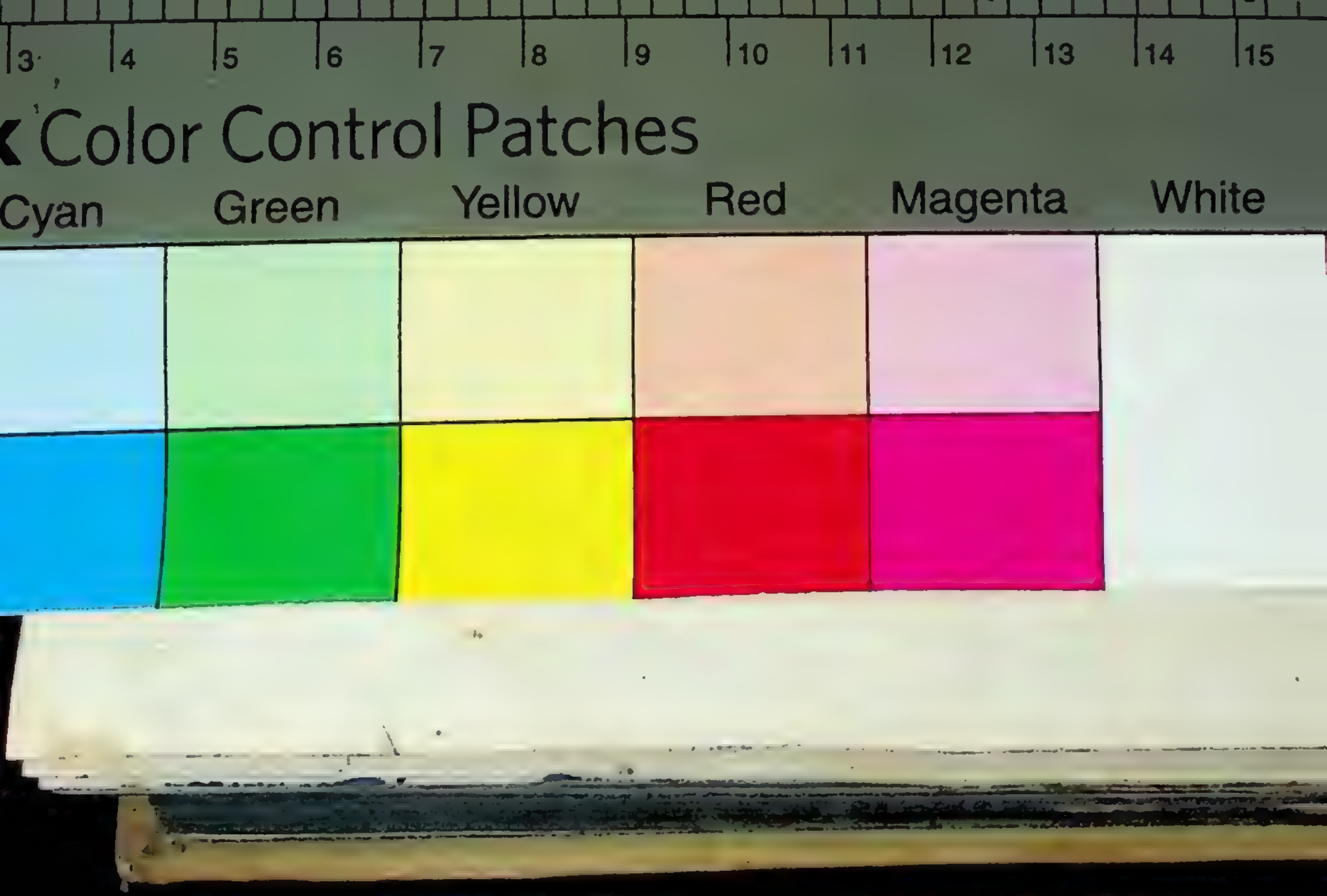
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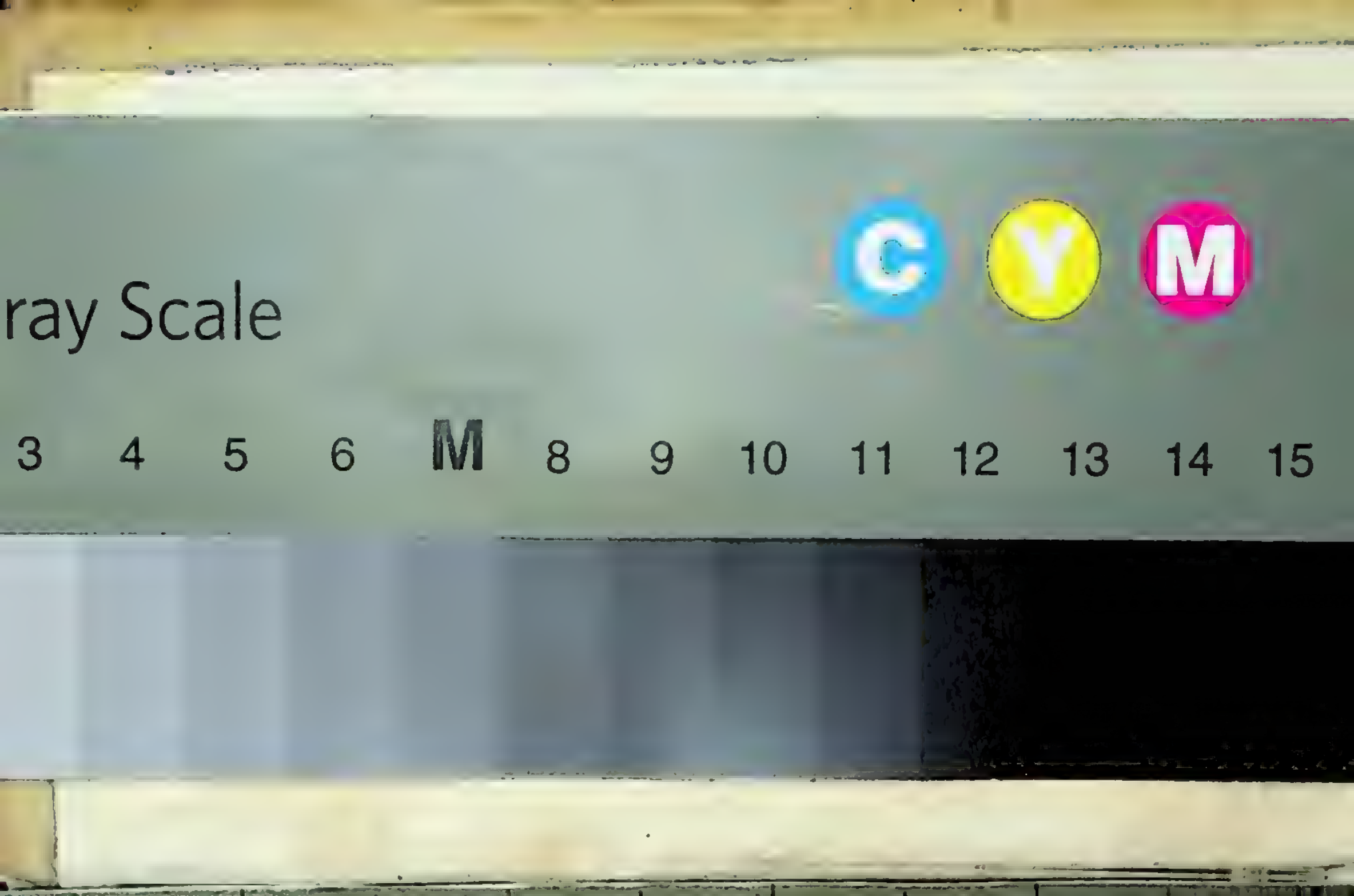
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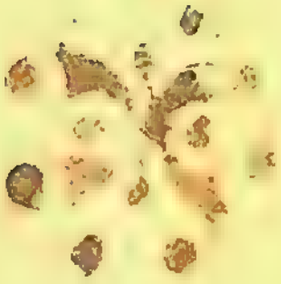

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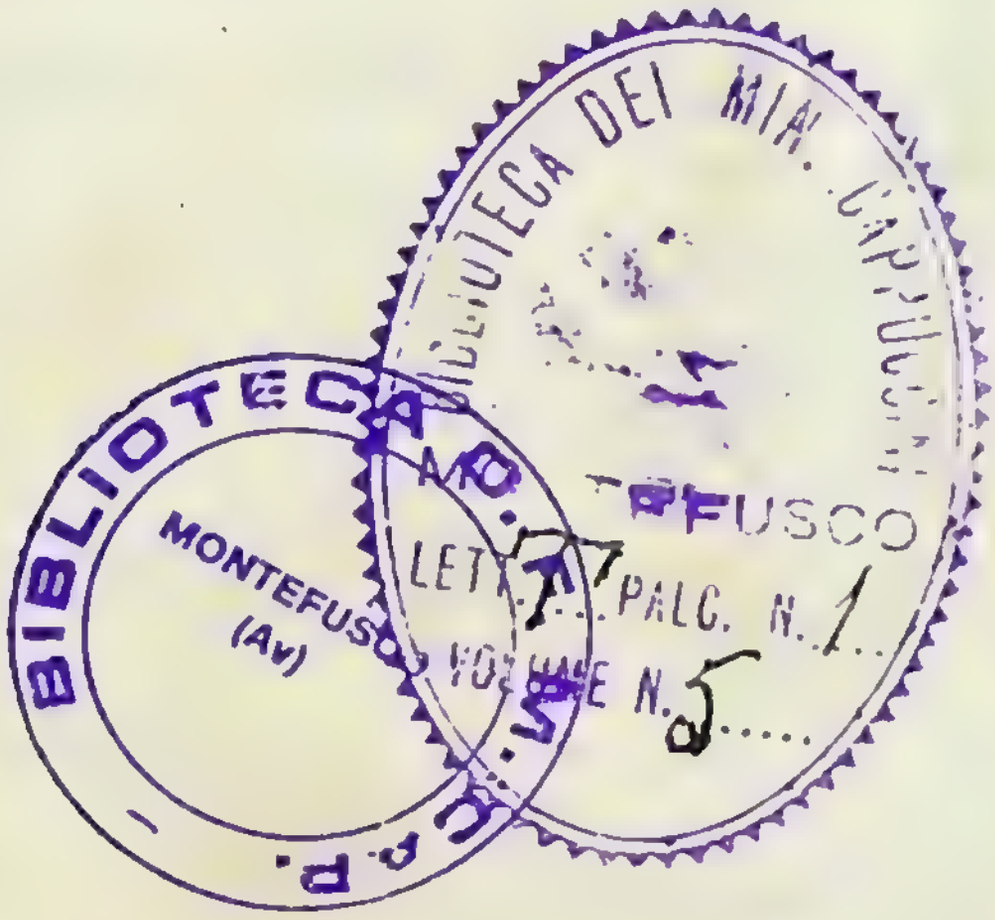

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PHILOSOPHIA

IVXTA INCONCVSSA

TVTISSIMAQVE

DIVI THOMÆ

DOGMATA

LOGICAM, PHYSICAM, MORALEM, ET METAPHYSICAM.

Quatuor Tomis complectens.

AVTHORE

P. F. ANTONIO GOVDIN

Lemouicensi Ord. Præd. Sac. Theol. Doct. Philosophiæ Professore in scholis D. Th. ab Illustriss. D. Dominico de Marinis, ex eodem Ordine Archiepisc. Auenionensi, in eiusdem Vrbis Academia electa.

TOMVS QVARTVS.

Metaphysicam, & Moralem complectens.

VENETIIS, M. DC. LXXXIX.

Typis Io: Baptistæ Tramontini, D. Rocchi, Sub Signo Nobilitatis.

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TERTIA PARS PHILOSOPHIÆ METAPHYSICA.

PRÆFATIO.

HÆc Philosophia pars, ob maiorem comoditatem, vtilitatemque Ethicæ perficitur, quamuis, iuxtà methodum à D. Thomà, & Aristotele commendatam, vltimo loco tradenda esset: tùm quia totius Philosophiæ culmen, & apex est, ad quam proinde homo ritè non ascendit, nisi alijs partibus emensis: tùm quia in illa quadantenus consistit huius vitæ felicitas naturalis, cùm Deum contempletur; felicitas autem, cùm sit omnium finis, vltima obtinetur. Tùm demùm quia hæc scientia respicit obiectum abstractissimum, proindèque vltimo loco contemplandum. Cùm enim omnis scientia respiciat aliquod ens tanquam proprium obiectum, cæteræ quidem occupantur circà entia magis particularia, Metaphysica verò sublimiori volatu respicit ens in tota sua latitudine, ideſt, rationes omni enti, siue creato, siue increato, siue materiali, siue spirituali communes. Vndè vocatur Metaphysica, ideſt, trans naturali, eò quod non intra naturæ, & materiæ limites se conti-

neat, sicut Physica sed habeat obiectum transcendens sensibiles mutationes, & materiam scilicèt ens in communi. Cùm autem ens principaliter dicatur de ente reali, & secundario tantùm de ente rationis, quod est veluti umbra entis realis, ideò Metaphysica respicit quidem ens reale vt obiectum proprium, secundario tamen, se extendit etiam ad ens rationis. Hanc autem Philosophiæ partem, licet vastissimam, concludemus intra limites satis angustos, ideſt, intra sex quæstiones, quarum prima erit de ente secundum se; secunda de proprietatibus entis. scilicèt uno, vero, & bono; tertia de substantiis spiritualibus scilicèt de Deo, de Angelis, & de Anima separata: quarta de concursu Dei cum causis secundis, quinta de accidentibus spiritualibus; præcipuè de scientia; sexta demùm de umbra entis realis, scilicèt de ente rationis. Ratio huius breuitatis est, quia quæ fusiùs in hac Philosophiæ parte tractari possent, partim Logica præoccupauit, partim in diuersis vniuersæ Philosophiæ locis explicata sunt, partim etiam Theologiæ reseruantur.

QVÆ-

QVÆSTIO PRIMA.

De Ente ſecundum ſe.

Circa ens in communi conſiderari poteſt. Primò quid, & quotuplex ſit. Secundò quomodo inferiora reſpiciat, an vniuocè, vel analogicè. Tertiò quomodo componatur ex eſſentia, & exiſtentia, & demùm quartò quid ſi ſubſiſtentia, ſeu ſuppoſitum, & perſona. Vndè hanc quæſtione diuidimus in quatuor articulos, quarum primus erit de quidditate, & variis diuiſionibus entis; ſecundus de vniuocatione, vel analogia entis reſpectu inferiorum; tertius an eſſentia, & exiſtentia diſtinguantur in ente creato; quartus demùm de ſubſiſtentia, ſeu de ſuppoſito, & perſona.

ARTICVLVS PRIMVS.

Quid, & quotuplex ſit ens, & quomodo ſit primùm cognitum.

CVm primum principium cuiuslibet ſcientiæ ſit definitio eius obiecti, ſtatim in limine Metaphyſicæ quæritur, quid ſit ens. Hæc quæſtio non eſt admodum obſcura, quia nihil eſt notius ente in communi, quamuis ſubtiliores diſputationes, quæ circa ipſum docti mouent, ſint difficillimæ.

Per ens igitur omnes intelligunt *id, quod est*: ens enim dicitur ab esse. Vndè D. Thomas ipsum definit, *id cuius actus est esse*. Et ideò quodlibet eo modo dicitur ens, quo habet esse; si solùm habeat possibiliter est ens possibile; si actualitèr est ens actuale. descriptione entis præsupposita facilè deduci possunt variæ illis diuisiones.

Diuiditur ens in ens reale, & ens rationis. Eorum enim quæ sunt alia existunt in rerum natura, vt homo, & lapis, & hæc dicuntur entia realia; alia verò sunt tantùm in apprehensione intellectus, & hæc dicuntur entia rationis, vt syllogismus, & propositio.

2. Diuiditur ens reale in increatum, & creatum, seu in Creatorem, & creaturam. Eorum enim quæ sunt in rerum natura, quædam sunt ab alio, vt homo, & planta, & generalitèr omne, quod non est à se ipso. Cum verò impossibile sit omnia esse ab alio, necessariò deueniendum est ad aliquid quod sit per se, & à se ipso; eiusmodi ens vocatur, *Deus*, qui cum cæteris omnibus dat esse, à nullo ipsum recipit, sed à se ipso habet, immò est ipsum esse, vndè dicitur *ens per essentiam*, cum creaturæ solùm dicantur *entia per participationem*, sicuti lux est visibilis per se ipsam, cum colores sint solùm visibiles, inquantùm participant de luce.

3. Ens creatum diuiditur in substantiam, & accidentia. Eorum enim, quæ participant esse, & à Deo producta sunt, quædam ha-

habent eſſe in ſe ipſis, vt homo, & lapis: quædam verò habent eſſe in alio: vt virtus, & pulchritudo. Quæ habent eſſe in ſe ipſis, vocantur *ſubſtantiæ*, quæ habent eſſe in alio, vocantur *accidentia*. Hæc verò accidentia diuiduntur in nouem prædicamenta; de quibus egimus in Logica.

4. Ens reale diuiditur in ens neceſſarium, & ens contingens. Eorum enim, quæ habent eſſe quædam ita ſunt, vt non poſſint non eſſe. Hæc dicuntur *neceſſaria*. Quædam verò ita habent eſſe, vt tamen poſſint ipſum deperdere, iſtà dicuntur *contingentia*. Quia verò omnis creatura, ſaltem per voluntatem Dei, poteſt annihilari, & amittere ſuum eſſe, ideò omnis creatura eſt contingens abſolutè loquendo, & ſolus Deus eſt ens neceſſarium. Attamen cum Deus ſit optimus, ſuaque dona communicet ſine pœnitentia, vt ait Apoſtolus, ideò etiam opera diuina, quantum eſt ex parte Dei ſunt æterna. Vndè inter creaturas etiam quædam poſſunt dici neceſſariæ, inquantùm à ſolo Deo dependent, qui eas indefectibiliter conſeruat; eiuſmodi ſunt Angeli, & anima rationalis, & demùm quidquid à Deo immediatè conſeruatur.

5. Ens reale diuiditur in ſpirituale, & materiale. Eorum enim quæ ſunt, quædam habent eſſe in materia, vt terra, & planta quædam verò habent eſſe ſine vllo materiæ commercio, vt Deus, & Angeli. Anima rationalis mediat inter vtraque duos enim ſtatus habet, alterum in materia, alterum

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Et in primis, quod non sit vniuocum ad ens rationis, & ens reale, constat communiter apud omnes; quia ens rationis non habet nisi aliquod esse vmbratile, & diminutum. Solùm difficulta est respectu Dei, & creaturarum, & substantiæ, & accidentis. Scotus tenet ens esse vniuocum ad hæc omnia, negat Diu. Thomas, & communitèr alij, etiam extra D. Thomæ scholam. Pro resolutione.

Dico primò. Ens non dicitur vniuocè de Deo, & creaturis, sed solùm analogicè. Ita Diuus Thomas 1. p, quæst. 13. art. 5. & infinitis alijs in locis.

Probatur primò conclusio eius ratione. Nàm effectus non adæquans virtutem suæ causæ, non conuenit vniuocè cum illa: sed ens creatum est effectus entis increati non adæquans eius virtutem; ergò non conuenit vniuocè cum eo vniuocè. Maior certa est: cum enim effectus non adæquat virtutem suæ causæ; non recipit eius similitudinem, nisi diuersimodè, & secundùm modum longè inferiorem, quod est contra leges vniuocorum quod est contra leges vniuocorum quæ debẽt eodem modo participare rationem communem, in qua sunt vniuoca. Minor verò probatur: Nam virtus Dei est infinita, ens verò creatum est finitum secundùm omnes formalitates; ergò non adaquat virtutẽ suę causę.

Respondebis, ex eo, quod ens creatum non adæquet virtutem suæ causæ, scilicèt entis increati, solum sequi creaturam non conuenire cum Creatore secundùm rationes particulares, attamen posse nihilominus con-

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uenire ſecundùm vniuerſaliſſimam entis ra-
tionem.

Sed contrà eſt; nàm etiam creatura non adæquat ſuam cauſam in ipſa ratione entis; ergò etiam ſecundùm rationẽ entis non conueniunt vniuocè: Probatur antecedens; Nàm vmbra, & imperfecta participatio, leuiſſimumque veſtigium eſſendi non adæquat totam entis plenitudinem; & veritatem etiam in eſſendo; ſed ens creatum comparatum enti diuino non eſt niſi aliqua huius veriſſimi ẽtis vmbra, imperfecta participatio, & aliquale veſtigium; ergò ipſi non adæquatur, etiam ſecundùm rationem entis. Maior videtur certa: Minor verò ſepè inculcatur à Scriptura Patribus, & Theologis, immò ab ipſis Philoſophis. Nàm Plato, vt refert Auguſtinus lib.8.de Ciuitate, c.11. dicit *ſolum Deum eſſe ſimpliciter, eo quod omnes perfectiones contineat.* Et Dyoniſius dicit creaturam quidem exiſtere, ſed Deum ſuperexiſtere, immò in Scriptura Deus dicitur ipſum ens Exod.4. *Ego ſum, qui ſum*; At verò creatura coram Deo dicitur *non ens*: vndè Prophæta Iſaias cap. 40. perelegantèr id pondians ait; *Omnes gentes quaſi non ſint ſic ſunt coram eo, & quaſi nihilum, & inane reputate ſunt ei.* Ergò creatura reſpectu Dei non eſt niſi vmbra, tenuis participatio, & leue veſtigium entis increati.

Probatur ſecundò alia Diui Thomæ ratione. Quidquid prædicatur de aliquibus ſecundùm idem nomen, & non ſecundùm eandem rationẽ non prædicatur de illis vniuocè

Et in primis, quod non sit vniuocum ad ens rationis, & ens reale, constat communiter apud omnes; quia ens rationis non habet nisi aliquod esse vmbratile, & diminutum. Solùm difficulta est respectu Dei, & creaturarum, & substantiæ, & accidentis. Scotus tenet ens esse vniuocum ad hæc omnia, negat Diu. Thomas, & communitèr alij, etiam extra D. Thomæ scholam. Pro resolutione.

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Respondebis, ex eo, quod ens creatum non adæquet virtutem suæ causæ, scilicèt entis increati, solum sequi creaturam non conuenire cum Creatore secundùm rationes particulares, attamen posse nihilominus con-

uenire secundùm vniuersalissimam entis rationem.

Sed contrà est; nàm etiam creatura non adæquat suam causam in ipsa ratione entis; ergò etiam secundùm rationẽ entis non conueniunt vniuocè: Probatur antecedens; Nàm vmbra, & imperfecta participatio, leuissimumque vestigium essendi non adæquat totam entis plenitudinem; & veritatem etiam in essendo; sed ens creatum comparatum enti diuino non est nisi aliqua huius verissimi ẽtis vmbra, imperfecta participatio, & aliquale vestigium; ergò ipsi non adæquatur, etiam secundùm rationem entis. Maior videtur certa: Minor verò sæpè inculcatur à Scriptura Patribus, & Theologis, immò ab ipsis Philosophis. Nàm Plato, vt refert Augustinus lib.8.de Ciuitate, c.11. dicit *solum Deum esse simpliciter, eo quod omnes perfectiones contineat.* Et Dyonisius dicit creaturam quidem existere, sed Deum superexistere, immò in Scriptura Deus dicitur ipsum ens Exod.4. *Ego sum, qui sum;* At verò creatura coram Deo dicitur *non ens:* vndè Prophæta Isaias cap. 40. perelegantèr id pondeuans ait; *Omnes gentes quasi non sint sic sunt coram eo, & quasi nihilum, & inane reputate sunt ei.* Ergò creatura respectu Dei non est nisi vmbra, tenuis participatio, & leue vestigium entis increati.

Probatur secundò alia Diui Thomæ ratione. Quidquid prædicatur de aliquibus secundùm idem nomen, & non secundùm eandem rationẽ non prædicatur de illis vniuocè

sed ens, licèt prædicetur de Deo, & creaturis secundùm idem nomen non tamen prædicatur secundùm eandem rationem; ergò non prædicatur de illis vniuocè. Probatur minor? Nàm ratio entis desumitur ab esse; Atqui esse non conuenit eodem modo Deo, creaturis: ergò etiam ratio entis non prædicatur de Deo eodem modo, ac de creaturis. Declaratur minor: Nàm modos essendi Dei est, vt sit ipsum esse purissimum irreceptum, infinitum à se ipso, immensum, æternum, & independens, à sua simplicitate omnes perfectiones essentialitèr importans; modus verò essendi creaturæ est vt sit per existentiam à sua essentia distinctam, sicque ens per participationem limitationem, dependentiam, & per infinitarum perfectionum exclusionem, & negationem; itaut sicut optimè notat Plato, Deus sit tantùm esse nihil habens de non esse, vt etiam annotauit Diu. Thomas cap. 5. de ente, & essentia. At verò creatura plus habet de non esse, quàm de esse, fuit enim nihil per totam æternitatem, & dum existit, constat ex infinitis non esse, vt homo habet quidem esse humanum, sed habet infinita non esse vt non esse Angelum, non esse solem, non esse cœlum, &c. Vndè creatura [si nomen sumatur à principaliori) deberet potiùs dici non ens, quàm ens ideòque meritò Prophera supra relatus dicit creaturas esse *quasi non sint*, *& quasi nihilum*, *& inane* Deus verò solus, vt supra notatum est, dicitur propriè

ens

ens *Ego ſum*, *qui ſum*, ſeu, vt vertunt ſeptuaginta, *Ego ſum ipſe ens*. ἐγό εἰ μὶο ὤν. Ergo Deus, & creatura non habent eſse eodem, ſed longè diuerſo.

Dices, non eſt contra leges vniuocationis, vt gradus communis participetur diuerſimodè: nàm animal longè diuerſo modo eſt enim in homine, ac in verme, aut in alio bruto, eſt enim in homine cum dote rationalitatis in bruto vero ſine tali dote, & in verme cum infinitis imperfectionibus.

Reſpondeo quod licèt diuerſitas, quæ non reſurditur in ipſam rationem communem, ſed ſolùm attenditur ſecundùm differentias aduentitias, non tollat vniuocationem. attamen diuerſitas, quæ attenditur ſecundùm rationem communem, penitus tollit vniuocationem. Patet autem quod Deus & creatura non ſolùm differunt per differentias aduentitias rationi entis, ſed etiam in ipſa ratione entis, quæ eſt in illis diuerſa, inquantùm in Deo reperitur per eſſentiam, & ſecundùm veritatem, in creatura verò non niſi per participationem: & umbraticè: illeque dicitur propriè ens, quia eſt ipſum eſse ſubſiſtens, illa verò diminutè, quia ſolùm participat eſse.

Probatur tertiò alia ratione; Nam illa non conueniunt vniuocè in aliqua ratione, quorum vnum participant talem rationem cum eſſentiali dependentia ab alio: ſed creaturæ participant rationem entis cum eſſentiali dependentia à Deo; ergò non conueniunt vniuocè cum illo in ratione

entis

entis. Minor certa est; nam entitas creaturæ est essentialitèr participatio diuinæ entitatis, à qua dependet, vt à sua origine, suoque exemplari: Maior verò declaratur: quia de ratione vniuocorum est, vt ratio communis æqualitèr descendat ad omnia particularia: ergò contra rationem eorum est, vt essentialitèr vnum dependeat ab alio, alias enim non participaret æqualitèr rationem communem.

Confirmatur ex D. Thoma, tùm quia ens esset vniuocum ad Deum, & creaturam, esset genus ad vtrumque, quod est expressè contra Aristotelem; siquidem verè esset natura communis Deo, & creaturis, quæ contraretur per finitatem, & infinitatem tanàm per differentia: Tùm etiam quia plus ſat Deus à creaturis, quàm creaturæ ſent ab inuicem sed propter distantiam nius creaturæ ab alia, tollitur vniuocatio, verbi gratia inter hominem verum, & hominem dictum: ergò inter Deum, & creaturam non datur vniuocatio.

Ex his infertur cum D. Thoma 1. p. quæst. 13. art. 5. nihil esse vniuocum Deo, & creaturis: quia cædem rationes quæ probant rationem entis nõ esse vniuocam Deo, & creaturis, idem suadent de aliis perfectionibus. Vndè quidquid dicitur de Deo, & creaturis, vt Sapientia, Iustitia; Prouidentia, &c longè alio superiori modo conuenit altissimæ illi entitati ac conueniat creaturis. Hinc est quod Dyonisius dedignatur vocare Deum nostris nominibus, dicens non esse

pro-

ropriè *bonum*, sed *super bonum*, nec pro-
riè *sapientem* sed *super sapientem*.

Dico secundò, ens non est etiam vniuocum
espectu substantiæ, & accidentis. Ita tenent
mnes supra citati contra Scotum.

Probatur primò Conclusio; tùm ferè ijs-
em rationibus: quas supra pro præcedenti
dduximus; substantia enim, & accidens
on participantes eodem modo, sed diuer-
modè: substantia quidem simpliciter, acci-
ens verò secundùm quid: substantia per
rius, accidens verò per posterius: substan-
a sine dependentia, & ordine ad accidens,
ccidens verò cum dependentia, & ordine
d substantiam; Tùm etiam ratione speciali
ùm contra rationem vniuocorum est vt
mum definiatur per aliud; sed accidens de-
mitur per substantiam, dicitur enim *entis*
us, idest substantiæ; Ergò non est cum il-
vniuocum.

Probatur secundò ratione vniuersali pro
traque conclusione: Vniuoca enim sunt,
æ contrahuntur per differentias extra ra-
nem communem positas; analogia verò
nt, quæ determinantur per varios modos
rticipandi rationem communem: Atqui
s non potest contrahi per differentias ex-
a rationem entis positas, sed solùm per
uersos modo essendi: ergò non est vniuo-
m. Maior est D. Thomæ in 2. dist. 22.
æst. art. 3. ad 2. & patet ex definitione
niuocorum; nam vniuoca sunt, quorum no-
en est commune, & ratio æqualitèr est in
mnibus: vndè non differunt in ipsa ratione

com-